NATIONAL COUNCIL

OUTLOOK

FEBRUARY 1958

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NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

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Announcing a Monthly Column by Dr. Dahlberg

Dr. Edwin T. Dahlberg will write a regular monthly column for the National Council Outlook.

Pastor, author and lecturer and now president of the National Council of Churches, Dr. Dahlberg will share his observations, experiences and insights concerning the life and work of the churches—global, national and community—with the readers of the Outlook.

Beginning in March, his column will appear under the heading:

MEMORANDUM—From the Desk of Dr. Dahlberg.

Known as one of the ablest preachers in America, Dr. Dahlberg is equally at home with the pen. He is the author of several books and during his two terms as president of the American Baptist Convention wrote extensively.

In the Outlook he will write his *personal* views of many things about the nation's religious life and the ecumenical movement. In the invitation extended to him by the editors of the Outlook he was assured of the same freedom that he has enjoyed in the pulpit during the past 40 years.

Watch the March issue for the initial column by the pastor of the Delmar Baptist Church of St. Louis. In this issue, see his article on the Christmas mission to Alaska.

THE COVER

The snow-covered church on the cover is St. Paul's Episcopal Church, Lancaster, N. H. The photograph is by Winston Pope from A. Devaney, New York.

Vol. VIII, No. 2, February 1958

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

34 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Armenian Church of North America, Diocese
Augustana Evangelical Lutheran Church
Christian Churches, International Convention (Disciples of Christ)
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Free Magyar Reformed Church in America
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Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Romanian Orthodox Church of America
Russian Orthodox Church of America
Serbian Eastern Orthodox Church
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Church of Christ
Evangelical and Reformed Church
General Council of the Congregational Christian Churches
United Lutheran Church in America
United Presbyterian Church of North America

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ALASKA—
Challenge and Hope

The Council's new president, Dr. Dahlberg, reports on his mission to our armed forces in Alaska. During the 8-day visit, on which he was accompanied by the editor of the OUTLOOK, *he traveled 4,000 miles in Alaska by plane and helicopter, stopping at Elmendorf Air Force Base, Fort Richardson, Eielson Air Force Base, Fort Greeley, Ladd AFB, King Salmon AFB, Fire Island, Kodiak Island Naval Station and Adak Naval Station.*

Lt. General Frank A. Armstrong, left, Commander-in-Chief of the Alaska Command, was host to the Council's new president, Dr. Edwin T. Dahlberg, at Elmendorf Air Force Base, Alaska.

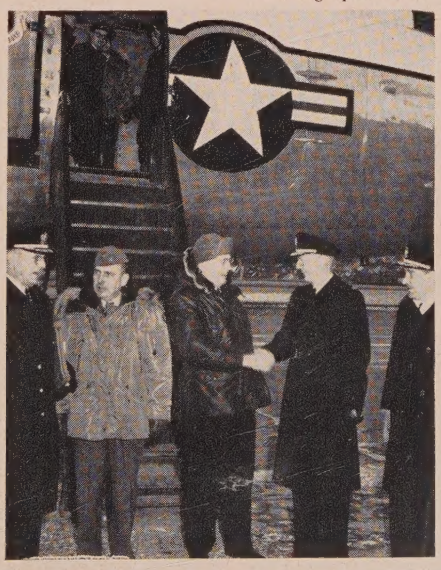
By EDWIN T. DAHLBERG

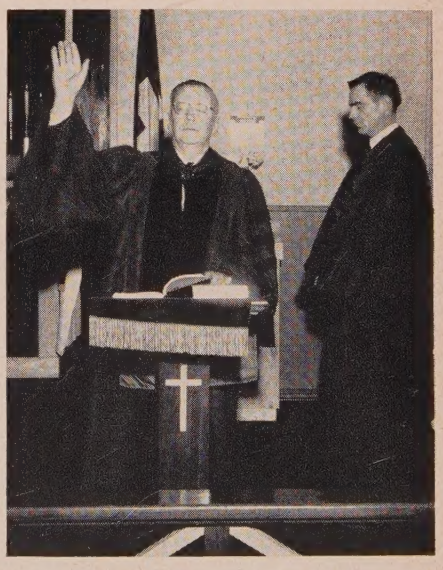
THE VIEW of the Alaska landscape from a helicopter is matchless. Sitting beside the pilot in the plexiglass "bubble," I could see the crystal-clear Alaskan and Chugack ranges all round us like a snowy horseshoe, with Mt. McKinley far to the north. Beneath us was the ice pack on Cook Inlet and, all around the shore, the white-frosted forests were like a Christmas fairyland.

Directly ahead of us, low on the horizon, was the sun, shining through the frost crystals like a silver blur. On either side of the sun was a reflected sun and, on the cheek of each reflected sun, a straight up-and-down rainbow sundog, with a vast arching rainbow reaching to the zenith above, and ice fog, like great white clouds, at the base of what seemed like a tremendous gateway of glory filling the whole western sky. I have never seen anything like it in all my experience.

Commissioned by the National Council's triennial General Assembly at St. Louis, I was authorized to bring the Christmas greetings and good wishes of their home churches to the men and women stationed at some of the most remote sites of the American defense line. Until a person actually visits the Alaska Command, it is difficult to visualize the vast extent of this defense line, extending far up into the Arctic Circle and, in some instances, comprising groups of only four to 50 men. Only 90 minutes away from the Communist zone, these men are on the alert

Photographs taken by the Armed Forces—Army, Navy and Air Force.





Left—Santa Claus, Capt. Matthew Gray, chats with Dr. Edwin T. Dahlberg and Lt. Col. Robert H. Cary at King Salmon AFB; *center*—Arriving at Kodiak (left to right) Navy District Chaplain H. W. Buckingham; Air Force Chaplain Martin C. Poch; Dr. Dahlberg; Capt. N. J. Sampson, USN, commander Alaskan Sea Frontier; and Capt. R. B. Jacoby, USN, Commanding Officer, Kodiak Naval Station; *right*—Pronouncing the benediction at the conclusion of the service at Adak Naval Station during the Christmas mission to Alaska.

Dr. Dahlberg inspects the U. S. Marine Honor Guard at Kodiak Naval Station on his Christmas mission to the armed forces.

At the farewell luncheon at Elmendorf AFB, left to right—Brig. Gen. Thomas R. Stoughton; Donald C. Bolles; Col. Louis W. Proper; Lt. Gen. Frank A. Armstrong; Chaplain (Col.) Martin C. Poch; Dr. Dahlberg; Col. Alexander N. Slocum, Jr.; Brig. Gen. Kenneth H. Gibson; Chaplain (Col.) Lisle Bartholomew.

night and day as radar observers and interceptors, ready to take off at a moment's notice to defend the nation against attack.

The loneliness of the Alaska Command duty, particularly on the DEW Line (Distant Early Warning) is indescribable. The temptation of many 19-year-old homesick lads is to shut themselves in the barracks during the long Alaskan nights, count the months and days until the day of rotation back to the United States and, in some unhappy instances, to drink themselves into forgetfulness.

The great majority—fine, courageous, upstanding young Americans—measure up in a splendid way. But even these men have enough of a wistful longing for home so that a faithful pastoral ministry by the home churches and families becomes an imperative part of the churches' mission in the 20th century. More young people are involved in the ranks of the armed forces around the world than in the student bodies of all our American colleges put together. Indicative of the pre-eminent thought in the minds of these service men and women was the sign on the wall of a barracks corridor: "Merry Christmas—and a Happy Rotation!"

On the positive side is the remarkable development of home and family life on the sites of the Alaska Command itself. The presence of wives and children on the post represents a completely new factor in military life today, as is also true of college life. It was therefore most encouraging to see the competent work of the chaplains and the cooperation of the commanding officers in developing the beautiful chapels and great Sunday schools we visited. These schools, some with an attendance of 600 to 800 every Sunday, have skilled directors, a unified curriculum and an organized program of Christian education that might well be the envy and inspiration of civilian churches back home.

The Elmendorf Air Force Base chapel, too, would be a credit to any community in the United States. Costing $464,000, it has two Sunday morning worship services and was crowded with worshipers at the 11:00 o'clock service in which we participated. The Christmas program of music that evening by one Army choir and two Air Force choirs was outstanding—an encouraging example of interservice harmony from which the Pentagon might profit!

In comparison to these great religious centers at the larger and more fortunate bases, however, there are the forgotten sites of no less religious importance, where the chapel buildings and church school facilities are totally

The National Council's president seems to be making a hit with the children of service personnel at Eielson Air Force Base.

Chaplains Kenneth E. Hartman, Vondell A. Bowen and Edward E. Swanson take part in King Salmon Christmas Eve service.

inadequate. There are at least six places that should have new chapel buildings at once. We visited one Army post where a chapel with a beautiful bulletin board listing the worshp service had a sign across the door marked "Off Limits," as though it might have been a disreputable place. On inquiring the reason, we learned that the commanding officer had rightly condemned the building and forbidden its further use, as its roof was visibly sagging and the floor was unsafe. Despite this, there is a commodious clubhouse and recreation center on the post with a good gymnasium. Nothing has yet been done, however, in building a desperately needed chapel.

As president of the National Council of Churches I feel that the Council, in cooperation with the Roman Catholics and Jews, should take vigorous action immediately to correct this situation. We must insist that economy should not begin at the point of character. The Bible is still the book behind America and our religious faith is still the fountain of our freedom. Shall we give ourselves to technological defense alone and forget the central values of our American manhood and womanhood?

Recent cutbacks of the defense budget have hit the armed services chaplaincy the hardest. Is this the wisest retrenchment? All honor to our chaplains! They are doing a great job serving the watchmen of the nation who stand at alert by their jet planes night and day!

In some places morale and character problems are critical. At one point we visited, the chaplain had on that very day received calls from three young wives who wanted to leave their husbands after Christmas and go back to the United States. How can we permit these conditions to go on without the active attention of the churches?

The existence of the military community is no temporary thing. This is likely to be the situation for the rest of our lifetime. The churches, with the active assistance of our national authorities at the seat of government in Washington, must begin to plan an intelligent, long-range program of Christian nurture of our youth in the armed forces. In doing so, we are only doing our religious duty toward our own families, for these are our sons and daughters and the children of the church.

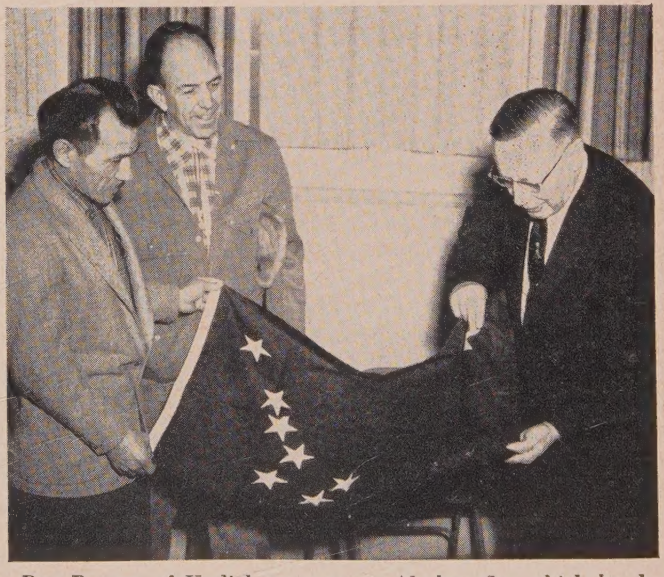
More is needed than buildings. We need the best kind of chaplains—vigorous preachers of the Gospel and wise pastoral counselors and administrators, well-trained and completely committed to Christ. Most of our chaplains are

(*Continued on page* 19)

An Indian girl at the Baptist Home in Kodiak serves Dr. Dahlberg a piece of cake in celebration of his 65th birthday.

Mrs. Anthony G. Hunter, wife of Eielson's commander, welcomes Dr. Dahlberg to Alaska. Col. Hunter stands behind his wife. Looking on are Chaplain (Maj.) Joel Ross, center, and Chaplain (Col.) Martin C. Poch, Alaska Command staff chaplain.

Dr. Dahlberg greets the "congregation" at the door of Ft. Richardson Army Chapel following the pre-Christmas service. At his side is Chaplain Lisle Bartholomew, the Fort's senior chaplain.



Ben Benson of Kodiak presents an Alaskan flag which he designed when he was 13 years of age. Left to right—Mr. Benson, Rev. John A. Moletti, Baptist pastor, and Dr. Dahlberg.

Delegates, consultants and visitors attending sixth Assembly of International Missionary Council, held near Accra, Ghana.

Ghana Conference Debates WCC-IMC Integration Plan

By LUTHER A. GOTWALD

NEVER in history has there been held on the continent of Africa a Christian conference as internationally and interdenominationally representative as the Sixth Assembly of the International Missionary Council held at Accra in the newly independent State of Ghana December 28-January 8.

Ghana achieved her independence within the British Commonwealth of Nations on March 6, 1957. This fact is evident in the general demeanor and outlook of the people as well as that of the Government. The Prime Minister, Dr. Kwame Nkrumah, who is a Christian educated in the United States, welcomed the Assembly at a garden party held in his honor and as a welcome to the Assembly by the National Christian Council of Ghana.

In his greeting the Prime Minister said, "Ghana is glad and proud to pay tribute to the great work of the missionaries in West Africa. If you have time to visit more widely in this country you will often find, as you travel along the roads, little cemeteries lost in the bush where lie buried the brave men and women who in bringing the Christian faith to this country, gave the last full measure of their devotion. . . . Ghana salutes these men and women who gave their lives for the enlightenment and welfare of this land. Today the risks, thank heaven, are less but the need for such devoted service as they gave is as great as ever.

"As Ghana develops its economy and diversifies its way of life, new challenges of a vital and testing type lie before us. . . . Here is a field in which priest, pastor, educator and social worker must all cooperate. I plead with you, when your conference has ended, when you return to your own countries scattered over the face of the earth, that you take back from this place a message and a challenge. . . . We are proud that Ghana should be the scene of your deliberations and we pray that the values for which you stand and the hopes you represent will prevail in your hearts in the development of this young country and in the great family of mankind."

The Assembly sessions were held in the beautiful, spacious buildings of the University College situated at Legon, about eight miles from the center of Accra, the capital. This university, with its great campus, its well-designed halls and buildings, is a heritage from the days when Ghana was one of the colonies of British West Africa — truly a tribute in brick and stone to an "enlightened imperialism" which has left this worthy heritage for the training of Ghana youth of tomorrow. Two hundred delegates, consultants, visitors and staff members were comfortably housed in the university dormitories. Many spacious halls were available for plenary and committee sessions. Delegates at the Assembly represented all races from

Leaders at the Ghana IMC Assembly (left to right)—Rev. S. A. Tuilovoni, director, Young People's Department, Methodist Church, Fiji; Dr. Charles W. Ranson, general secretary, International Missionary Council, director-elect of the IMC Theological Education Fund; Dr. Christian C. Baeta, chairman of the Christian Council of Ghana and one of the vice-chairmen of the IMC; Dr. John A. Mackay, honorary chairman, IMC.

Dr. Luther A. Gotwald is executive secretary of the National Council's Division of Foreign Missions.

all continents, including more than 50 different countries. It was a world-wide gathering of unusual significance and its personnel made a very colorful picture — a stalwart Christian from Fiji, an extremely capable couple clad always in their native Burmese dress, Koreans, Indonesians, Dutch, Germans, English and Americans.

One of the outstanding memories of the Assembly will be the service of worship on the first Sunday afternoon, held in the stadium at Accra which seats about 16,000 people. The music was directed by a massed choir of several hundred robed in choir gowns of black and white, and the Accra Police Band.

The opening address of the chairman, Dr. John A. Mackay, president of Princeton Seminary, set the framework for the theme to be followed by the Assembly, "The Christian Mission in This Hour." He affirmed that "the full rich meaning of Christian mission is most luminously and adequately communicated by means of a classical but forgotten Biblical image. I refer to the *image of the servant*. The servant image, I have no hesitation in saying, is the essential image of the Christian religion. It is the image which sheds the truest light upon the mission which God set for Himself in history. It is the image which illumines the mission of Israel as a people. It is the image which lights up the mission of Jesus Christ Himself, as well as the mission of Christians, both individually and collectively."

Additional insights to the challenges of the hour were also presented in statements by U Kyaw Than of Burma, acting secretary for the IMC-WCC East Asia Christian Conference and by Dr. Walter Freytag, chairman of the Missionrath of Germany. Dr. Charles W. Ranson, the general secretary, ended his report with a significant announcement which will place a very strong emphasis during the coming years on the training of the ministry in Asia, Africa and Latin America. Through the Sealantic Fund John D. Rockefeller, Jr., has made a gift of $2,000,000 for theological education throughout the world. This gift was conditional upon a similar amount being pledged by American foreign mission boards and societies. Inasmuch as such pledges have been made, the Assembly approved the plan, named the members of a Theological Education Fund Committee and elected Dr. Charles W. Ranson as director of the Fund, beginning July 1, 1958.

The burning issue before the IMC Assembly was the "Draft Plan of Integration of the IMC and the World Council of Churches." This plan, which has been in preparation over a period of several years, was the product of the Joint Committee of the IMC and the WCC, with Dr. Henry P. Van Dusen of Union Theological Seminary, New York, serving as chairman. Dr. Van Dusen made one of the initial presentations of the integration plan. Although it was thought the plan would be discussed in one plenary session and then in small groups, it was decided, in the light of apparent strong feelings, to conduct the discussions in two succeeding plenary sessions.

AFTER THE EPIPHANY EVE CANDLELIGHT SERVICE at Commonwealth Hall (left to right)— Dr. Hazel F. Shank, administrative secretary for Burma and Thailand, American Baptist Foreign Mission Society; Dr. Irene A. Jones, associate executive secretary, Division of Foreign Missions of the NCC and vice-chairman of the IMC; Dr. Roswell P. Barnes, executive secretary in the U. S. A. for the World Council of Churches; Dr. Leslie E. Cooke, associate general secretary, WCC and director, Division of Inter-church Aid.

Three delegates from Burma (left to right) —Dr. U Hla Bu, chairman, Burma Christian Council; Daw Hnit, teacher, Girls' High School, Rangoon, and Rev. U Ba Hmyin, general secretary, Burma Baptist Union.

A considerable majority of the Assembly accepted integration in principle. There is strong support for integration from councils of Asia and North Africa and from at least one council in Latin America, and there is a favorable attitude toward it in such areas as Australia and in several of the European councils. Serious reservations are held mainly in other parts of Africa and Latin America and by certain councils in northern Europe, as well as by individual delegates. The proponents of the plan cited the continual growing together of these two world bodies in many lines of activity, such as the East Asia Secretariat, the CCIA, and the Division of Studies. Those who opposed it felt that in some fields the cooperation which exists among WCC-IMC churches and agencies with others who are not completely in the ecumenical fellowship, would be lost and further cooperation made more difficult.

The final decision of the Assembly was embodied in the first of a number of related resolutions:

"The Ghana Assembly of the International Missionary Council, having reviewed the steady growth of the relationship of association between the IMC and the WCC, and having considered with care the opinions of delegates and those of the Christian Councils whose views have been pre-

(*Continued on page* 26)

Church Contributors Give More and More— But Church Needs Grow and Grow

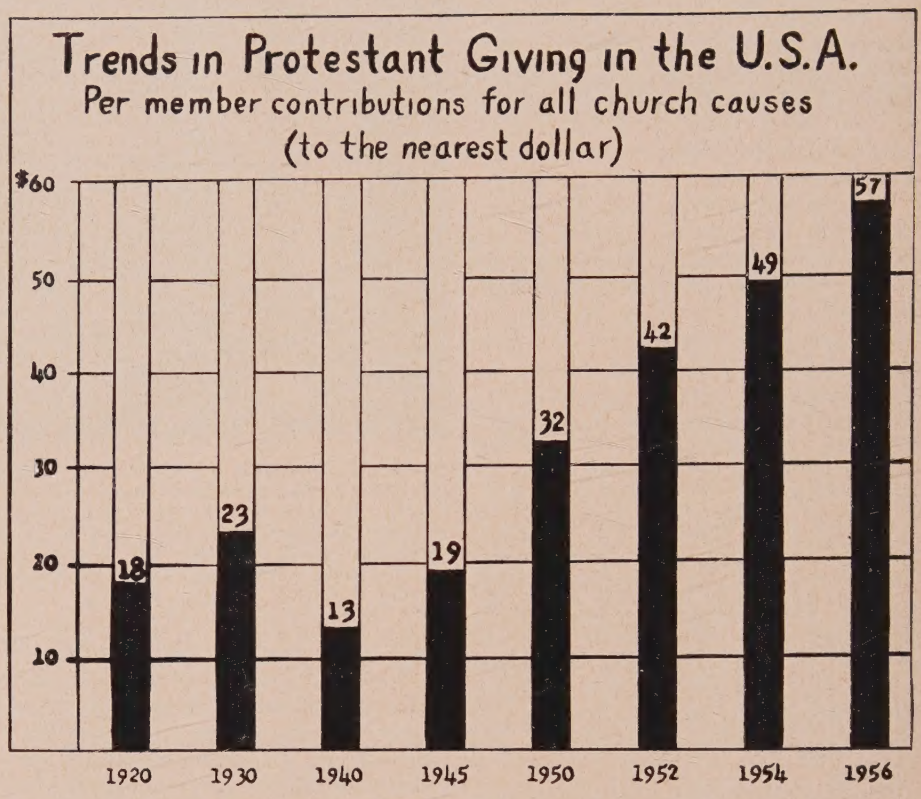
THE American Protestant is digging deeper and deeper into his pocket to support his church.

In 1956 the average member's contribution reached an all time high of $56.74, a gain of 7.3 percent over his contribution of the previous year. Figures are part of a study of contributions to 52 Protestant and Eastern Orthodox church bodies, 41 of them comparable with bodies reporting in previous years. The study has been prepared by the Department of Stewardship and Benevolence of the National Council, in cooperation with its Bureau of Research and Survey.

In 1940 Protestant church giving reached a low of about $13 per member, having fallen from about $23 per member ten years before. With the return of prosperity, the average member's church contribution started to climb again. By 1945 it was roughly $19 per member. Five years later it had surpassed previous highs and climbed to about $32 per member. In each of the three succeeding two-year periods, member giving has continued to climb—from $42 to $49 to $57, the rough figure for 1956.

All this time, of course, the dollar was losing value. From 1940 to 1956 the dollar may be said to have lost half its purchasing power. It takes twice as many dollars today as it did in 1940 to pay the rent and buy clothes and food.

But, despite his struggles with inflation, Mr. Average-Protestant-in-America in his church giving has more than kept pace with the shrinking dollar. In actual money he is giving four times today what he gave in 1940. In money value he is giving double. It can be said very definitely the American Protestant is much more generous to his church than he used to be.



"This gain," said Rev. T. K. Thompson, executive director of the Department of Stewardship, "has been spent largely in the realm of buildings and equipment where a backlog of need had accumulated during two decades of depression and war."

Members of the smaller groups are the most generous. The Seventh Day Adventists, with a membership of 288,568, give on the average $202.02 apiece, more than any other American Protestant gives. The Wesleyan Methodist Church is second with $197.43, while the average member of the Evangelical Free Church of America gave about $165. Membership in the former church is 36,390 and in the EFC of America, 27,203; both follow tithing practices.

Members of the Presbyterian Church in the U. S. (Southern) and the Reformed Church in America tied last year in giving an average of $88.56 apiece.

Member giving in the 41 church bodies reporting comparable figures breaks down into an average gift of $46.01 for congregational expenses—ministers' salaries, church building maintenance, repairs, fuel, lighting, etc., — and $10.74 for benevolence—foreign and home missions, relief abroad, etc.

Despite the fact that nine of the 41 church bodies reported decreases in gifts to foreign missions in 1956, total gifts for this purpose brought the average per member up five percent—from the previous $1.81 to the current $1.90.

Again the Seventh Day Adventist is the highest per capita giver for benevolence, $160.63 last year compared with $149.74, also the highest, the year before. Second last year was the member of the Conference of Evangelical Mennonites, who gave $76.29.

CHURCH CONTRIBUTIONS GROW! *

Contributions to 52 American Protestant and Eastern Orthodox church bodies in 1956 went over a record two-billion-dollar mark to reach a total of $2,041,908,161. Of these 52 bodies, 41 reported comparable figures last year and the year before:

	1955	1956	Gain
Congregational expenses ...	$1,437,677,876	$1,588,212,789	10.4%
Benevolences	344,653,328	370,625,248	7.5%
Total contributions	$1,782,331,204	$1,958,838,037	9.9%

*Study made by Department of Stewardship and Benevolence of the National Council of Churches in cooperation with the Council's Bureau of Research and Survey.

What About Christian Precepts In the Life of a Lawyer Today?

By IVAN E. MERRICK, JR.

WHEN lawyers and theologians sit down together it is news—important news in an era when the law plays a far bigger role than at any previous time in history. But necessity sometimes makes even isolated specialists exchange ideas, as happened when a group—Protestant, Roman Catholic and Eastern Orthodox met at Lasell House in Whitinsville, Mass., a few months ago.

Lawyers in the recent past have been separated not only from the thinking of the rest of the world but from each other. Trial lawyers and tax experts, estate planners, agency counsels and contract draftsmen have scarcely understood one another's patois, let alone the language of sociologists, psychologists and churchmen. This was true both in college and in practice after college. Courses in legal history and philosophy were more and more ignored while a generation of lawyers attempted to deal only with the concrete present. The worthy purpose to rid the law of political and subjective ideological ingredients led to various errors. "Pure" theory led to saying that law is not that which *ought to be,* but that which *is,* and "justice" became a word seldom heard in classroom or courtroom.

Totalitarianism presented lawyers and their clients with an unexpected debacle. Whatever personal fortification a lawyer might have, when confronted with lawlessness in statutory form, he had no professional philosophy to stand on. The dilemma was a warning even outside totalitarian countries. Since Hitler, lawyers everywhere have been examining their own professional roots, getting back to what the law stems from.

Is there a "natural law" behind the law of courts today? Is there a Divine standard working itself out in the democratic process of seeking justice? Is the Divine command to love thy neighbor as thyself the real basis for secular prohibitions against murder, rape, and theft? Is a lawyer subject in his own profession to some higher demand than that imposed by his client's interests and the fee he receives? Can he argue one way this week and another way next week and remain true to his profession, to say nothing of his religion?

Rev. Ivan E. Merrick, Jr., is rector of St. John's Episcopal Church, North Adams, Mass.

Dean James A. Pike discusses the forthcoming national conference on Christian Faith and Human Law with Rev. Richard L. Heaton of the Graduate Students' Committee of the United Student Christian Council and William Stringfellow, parish counsel to law students at New York University and Columbia. During the 1957-58 academic year Mr. Stringfellow, sponsored by the USCC, will visit over 30 law centers in connection with the conference, to be held at the University of Chicago Law School September 7-10.

Questions like these and many more have been stirring in recent years in the law schools and out, in the bar associations and in community groups. Harvard Law School is now entering the fourth year of indigenous discussions. Seminary and Law School at Southern Methodist University have collaborated in a series of conferences and publications and at Nashville a member of the seminary faculty conducts a seminar in theology and jurisprudence at the law school. In Providence there is a lawyers' group in one of the congregations. Through the graduate student committee of the United Student Christian Council and through the Episcopal Church Society for College Work, assistance has been provided to 14 groups of students and faculty. In New York City, Riverside Church two years ago devoted the Riverside Lectures to faith and law.

Churchmen did not initiate these explorations, none of which is simple, but they are now getting into the picture.

Episcopalians have led the Protestants in this matter of increased awareness of the relations between law and religion. Other groups now interested include Methodists, Baptists, Lutherans, Presbyterians and Congregationalists.

A young New Yorker, William Stringfellow, attorney for the East Harlem Protestant Parish and Episcopal counselor to law students at New York and Columbia universities, is visiting in coming months more than a third of the nation's law schools. He will discuss with students, faculties and local bar groups the program and aims of a national conference on the Christian vocation of the modern lawyer, to be held at the University of Chicago Law School September 7-10, 1958. Mr. Stringfellow's visits will be under the auspices of the National Council of Churches through the USCC and the Faculty Christian Fellowship with the aid of the Episcopal Church Society for College Work and the Danforth Foundation.

The basis of the program at this first nationwide Protestant meeting of its kind in the country will be a series of provocative and widely differing papers read before the similar, but smaller group of lawyers, theologians, law students and seminarians, which met last April in Whitinsville, under USCC auspices. These papers have been reprinted in the fall issue of *The Christian Scholar,* a quarterly published by the National Council. The 200 delegates will hear dialogues between a gifted theologian and four distinguished jurists and will meet as well in four subconferences for more intimate discussions. In small colloquia attenders will have opportunity to pursue specialized issues in depth.

Introducing a New Member-Church

The Armenian Church of North America

By ELSA KRUUSE

ONE of the oldest Christian churches in the world became a member of the National Council of Churches at the General Assembly in St. Louis recently—the Armenian Church of North America.

The Armenian Church broke with the universal church in 491 A.D. and, since that time, except for a few periods when the seat of government was changed, the Patriarchal See has been at Etchmiadzin in northern Armenia. There, the head of the world church today, His Holiness Vasken I, Catholicos of All Armenians, resides.

Steeped in the history of early Christianity, Armenia was the first country in the world to adopt Christianity as its state religion—about 301 A.D., and to the present day the Armenian Church has continued to "manifest the oneness in Jesus Christ."

On January 18, 1891, the first Armenian Church in America was consecrated in Worcester, Mass., and in 1898, the American Diocese of the Armenian Church was established in the United States.

Serving the Armenians and their descendants living in the United States, the church has two dioceses, one in the East and one in California. Under the jurisdiction of Archbishop Mampre Calfayan, primate of the Diocese of North America—the Diocese which joined the National Council—are also churches in Canada, Mexico and Cuba. This diocese has 44 churches with more than 100,000 communicants, These figures do not include the California Diocese and a small group of Armenian churches in New England, which broke with the North America Diocese in 1933.

This article describes one of the new member-churches of the National Council received at the General Assembly in St. Louis. The OUTLOOK *hopes to follow it by other articles giving the history and general characteristics of the other communions which have just entered the Council's fellowship.*

"Our church in America stands today with more than 50 years of life," declared the Vicar-General, Father Vartan Megherian, when he addressed the 1,500 delegates to the St. Louis General Assembly. "The Armenian Church has been, so to speak, an immigrant church in this country but, to quote the United States Department of Justice, it is a 'permanent resident.' And we hope that the services we have rendered to this country through our own people make us rightfully eligible to this prerogative."

"The Christian faith blossomed in Armenia first through the shedding of the blood Jesus' disciples, Thaddeus and Bartholomew," Father Megherian told the Assembly. "Since then, despite successive centuries of occupation of their country by various non-Christian nations, the Armenian people have kept alive their Christian faith."

The tenets of that faith are based on the "united one nature of the begotten son of God," known in theological terms as the monophysite stand, as opposed to the diophysite or "two-nature" conception of Christ. The Armenian Church accepts the first three councils of the Christian Church—the Council of Nicaea in 325, the Council of Constantinople in 381 and the Council of Ephesus in 431 A.D. After the Council of Chalcedon in 451, the decision was made to become independent. The Greek Orthodox Church, also a member of the National Council, accepts eight of the 20 universal church councils and thus did not break with the Roman Church until the ninth century.

Representing the parishes of the Diocese of the Armenian Church of North America is the Diocesan Assembly which supervises all administrative bodies within its jurisdiction and is, in turn, accountable to the Catholicos-Patriarch at Etchmiadzin.

OLDEST AND NEWEST—Church of Our Saviour, Worcester, Mass. (left), oldest Armenian church in the U.S., and the newest, just built on Long Island.

Archbishop Calfayan and some of the clergy serving in the North American Diocese of the Armenian Church, one of the newest member-communions of the National Council.

"There have been questions in the minds of some," declared a recent statement by the Diocese, "as to the position and relationship of the Diocese of the Armenian Church of North America with regard to the Holy See at Etchmiadzin in the Armenian S.S.R.

The statement affirms that, while the Catholicos-Patriarch "is spiritual head of all Armenian churches in the world . . . he does not have or exercise political authority over his flock, and . . . has repeatedly exhorted his people, through his encyclicals, to be loyal to the respective countries in which they live and of which they are citizens."

Point 4 of this 5-point statement, which was signed in 1952 by the incumbent Archbishop of the Diocese, declares: "We reaffirm our belief in and our deep appreciation of the freedom which we enjoy in this country and the principles of democracy under which we live."

According to Armenian historians, Gregory the Illuminator was the founder of Armenian Christianity, and the church very early felt the influence of the Greco-Roman ecclesiastical domination.

The Armenian Church accepts all of the seven sacraments but does not give extreme unction. Baptism and confirmation are performed together during the first 40 days of a child's life, thereby making it a member of the church.

In his *Outline of the History of the Armenian Church,* Very Rev. S. V. Kaloustian describes the church's development. In the middle of the 19th century, he writes, Protestant missionaries came to the Middle East. Their original plan was to work among the Moslems but in this they were unsuccessful. Instead, they began to preach to the Armenian, Greek and Assyrian Christians and their influence had profound results on many groups, some of which left the Mother Church and formed their own communities, which continue to this day.

During the tragic war years 1914-18, almost the entire Armenian population in Turkey was wiped out and the survivors scattered around the world. "Nevertheless," says Bishop Kaloustian, "the church, after that terrible blow, is still alive and trying to adapt herself to new conditions."

Today, there are Armenian communities in most countries, from the Far East — Japan and China — to India, Arabia, Syria and Turkey. There are churches in Africa, Australia, many European countries and South America.

It is known, says Bishop Kaloustian, that individual Armenians emigrated to the United States long before 1870, most of them students who had come to enter American colleges and universities. After 1880, they came to escape political and religious persecution.

Speaking of the National Council of Churches, Father Megherian declared: "For years we have followed the program and achievements of this great body of churches which endeavor to act together in their common faith in Our Lord, having as their ultimate aim the unity of the church. . . . We highly appreciate your welcome on joining the family of the National Council of the Churches of Christ in the United States of America."

* * *

Readers who are interested in getting acquainted with communions which are Council members of long standing can obtain issues containing these denominational histories by writing to the editor of the OUTLOOK.

Etchmiadzin, Cathedral of the Armenian Church and See of His Holiness the Catholicos.

Breaking Down Barriers That Isolate the Handicapped

By HELEN BUCKLER

EIGHT years ago in Columbus, recalls Mrs. Alice L. Goddard, "a woman sat down opposite me in a restaurant. She was a teacher in a school for the deaf. We spoke of our work and she asked me what materials the churches had suitable for teaching religion in her school.

" 'The oral deaf are specially cut off,' she said, 'as much as the blind.'

"But I had to tell her we had nothing."

Mrs. Goddard, an executive of the National Council of Churches, received similar requests on behalf of other persons unable, for one reason or another, to attend church schools. Institutions for the blind and for the crippled asked for suitable curriculum materials. Sometimes the request was for a teacher specially trained in the Christian education of the mentally retarded, or of persons with cerebral palsy or some other physical ailment, or of persons with speech defects. There were inquiries, too, from prisons and houses of detention.

"It was the inquiries that pushed up the barometer of progress," says Mrs. Goddard, "and led eventually to our recent consultation on the churches' responsibility for the Christian education of exceptional persons."

But a half-dozen years back articles only occasionally appeared in the church magazines urging attention to this neglected area. Sometimes the articles were written by the handicapped themselves. Sometimes they were written by parents or by workers in the public education system. Special impetus came from the National Association for Mentally Retarded Children—a parents' organization. They began to demand that afflicted children be brought out of the dark corners where shame had hidden them away and that they be given their rightful place in church and community life.

Some churches began to experiment. In the autumn of 1952 the annual school of religion sponsored by the Evanston, Ill., Council of Churches included a workshop on "The Responsibility of the Church for Exceptional Children." Later that winter a church school class for mentally retarded children was established. An experienced teacher and two assistants were secured to direct the "Happy Club," as the class was called. Quarters were found in a large, well-lighted, warm basement room in the First Baptist Church. The Board of Education, parents, churches and college students cooperated in painting and furnishing the place. Starting with four children, the class now has 13 registered. Others have visited. Average attendance is six. The class meets every Sunday from 9:45 to 12:00 o'clock. The children seem to know they are in "Sunday school." Two have attended the general services of the whole church school on special occasions. They are happy and seem to get along well together. The parents express real appreciation.

In Worcester, Mass., the school of religious instruction for retarded children is one of the most appreciated services of the Greater Worcester Area Council of Churches. Started two years ago, the class, which meets every Tuesday at three o'clock in the Wesley Methodist Church, now has an enrollment of 12 boys and girls. Under a

teacher who is not only expert but "really loves children," the youngsters are advancing in their knowledge of religion. In addition, pastors of the children in the class and other interested clergymen conduct special worship services for the children and their parents each first and third Tuesday.

Five years ago a series of articles on the Christian education of exceptional persons ran in the Council's *International Journal of Religious Education*. These were collected and published by the Council in pamphlet form and had a wide circulation.

Two years ago a staff committee, headed by Mrs. Goddard, executive director of the Department of Weekday Religious Education, began work on setting up the pioneer consultation held last October at Green Lake, Wis. The Commission on General Christian Education of the Council's Division of Christian Education approved holding this consultation upon the concurrent recommendation of its program committees responsible for children's work, youth work, adult work and leadership education.

About 60 persons attended the consultation. Included were representatives from specialized agencies dealing with exceptional persons and representatives from denominations and councils of churches. With diverse viewpoints, with different conceptions of Christian education, even with different terminology, the group nevertheless expressed a common concern for the exceptional person in a spirit of mutual understanding and good will.

Dr. Harold M. Williams of the United States Department of Health, Education and Welfare introduced a symposium of specialists working with crippled children and adults, with the blind, with retarded children, and with handicapped services in the public education field. Among all these there was a high degree of agreement regarding the common need of all persons for acceptance, recognition, self-confidence, economic security, community, adequate peer relationships, self-respect, opportunity to contribute to group welfare, ability to accept help gracefully, the will to achieve comparative independence, supporting family relationships and "a long-continued and unfailing supply of love."

The consultation continued with a symposium of church leaders introduced by Mrs. Goddard. These denominational and council representatives described briefly the various kinds of services already being rendered by churches to exceptional persons. Included were a special curriculum developed by the Eastern Baptist Seminary for use with boys and girls in a correctional institution; the adult curriculum being used in San Quentin Prison; weekday religious education classes at a school for delinquents in Syracuse, N. Y., and at a convalescent hospital in Rochester, N. Y.; Christian education for the blind in Pittsburgh; and religious education classes held for the blind, crippled and those in seven different institutions in Connecticut.

The broad term "exceptional" persons, of course, includes a variety of categories: blind, partially seeing, deaf and hard of hearing, crippled and special health problems, mentally retarded, speech defectives, socially and emotionally maladjusted, and the gifted. Due to the brief two-day duration of the consultation, only three categories—physically handicapped, mentally retarded and those under detention—were considered in the three simultaneous workshops which followed the opening symposia.

A wealth of suggestions emerged from each group and were shared with the Committees on Children's Work, Youth Work, Adult Work and Administration and Leadership, which held their annual meetings at Green Lake during the week following the consultation. The recommendations will also be referred for action and implementation to other units of the National Council, to denominations and to state and city councils of churches.

A major recommendation of the group was that the National Council of Churches establish a new program unit in the Division of Christian Education to counsel member churches in their Christian education ministry to the exceptional person.

As word of the pioneering consultation has spread around, says Mrs. Goddard, "tremendous enthusiasm has followed." From all sections of the country come stories of new action on behalf of exceptional persons.

From Kansas City, Mo., comes word that the Council of Churches of Greater Kansas City is setting up a Sunday school under trained teachers for 20 mentally retarded boys and girls. The school, in the nature of a pilot project, will meet each Sunday morning for two hours so that parents may have the opportunity to attend church services. Contributions are being solicited and it is hoped that in the future still other Sunday schools for mentally retarded children will be established.

The Greater Philadelphia Council of Churches has likewise instituted a similar project for mentally retarded children at the Belfield United Brethren Church. The first class was limited to four children, but two more classes are being added every fortnight from a waiting list. Additional classes will be started on a sectional basis later if funds and teachers are available. One such school has been conducted for the past year by a Presbyterian congregation in suburban Glenside.

Next fall the Church Federation of Greater Chicago will give a course on "The Church and Exceptional Persons." The aim of the course will be to orient leaders to the needs of the handicapped. Meanwhile, in November of 1957 Chicago church leaders of all faiths—Roman

(*Continued on page* 29)

Crippled children enjoy participating in Sunday school classes with other children.

THE USCC

By PHILIP T. ZABRISKIE

"Since the launching of the space satellites and the development of intercontinental ballistic missiles, and with the conquering of space a distinct possibility, the Christian student finds himself in a radically new political environment. Moral problems which once offered seemingly clear alternatives have increased in complexity to the point that we are often not even sure of the proper questions to ask . . .

"In a strange way, while science is drawing the world together, these vast changes seem to have the effect of isolating and silencing us in the presence of each other . . . The terrible threat of the present political and scientific situation is precisely its power to intimidate and silence us: in short, to de-humanize us. We are tempted by it to abdicate our responsibility to think and decide for ourselves . . ."

These paragraphs from the "Message to Student Christian Movements about Political Responsibility" adopted recently by the executive committee of the United Student Christian Council point to one of the areas of work and concern within the USCC and to such questions as "What is the United Student Christian Council" and "What Does It Do?"

The USCC's existence derives from the Gospel of Jesus Christ and from the life and mission of His church in the world; its sphere of membership is the colleges and universities of America; its shape is determined by American student Christian movements, churches and universities.

The United Student Christian Council is a confederacy of 12 student Christian movements and student or college work boards of nine churches. The "member movements" are:

Baptist Student Movement
Disciples Student Fellowship
Student Council of the Evangelical United Brethren
Lutheran Student Association of America
Methodist Student Movement
National Canterbury Association of the Protestant Episcopal Church
United Student Fellowship of the United Church of Christ
Westminster Fellowship of the Presbysterian Church, U.S.
Westminster Fellowship of the Presbyterian Church, U.S.A.
National Student YMCA
National Student YWCA
Interseminary Committee

The old and distinguished Student Volunteer Movement is both an independent movement which works closely with USCC and also the USCC's Commission on World Mission. It also has close and formal working relationships with the University Christian Mission, World University Service, and the Committee on Friendly Relations Among Foreign Students. To the National Council of Churches, it is a "related movement," and its point of contact is the Department of Campus Christian Life.

Perhaps USCC's most important relationship is with the World's Student Christian Federation, of which it is the American member. Through USCC American Christian students participate in the work of that international body.

This confederacy of 12 student Christian movements—the USCC, formed in 1944—is the result of many years of history, beginning with the earliest American voluntary student Christian groups. USCC was and is the confederacy within which the boards and movements of the various churches meet together to learn of one another and of God, to undertake joint work and study, to discover the measure of their unity and their differences, and together to seek more deeply to know the Christ and to make Him known, particularly within the colleges and universities of this country.

USCC is a forum in which students of different backgrounds and churches may meet together.

There are two considerations in this. The first is that they may more ably perceive and pursue the Lord's mission within the world, particularly the university world. The second is that they may more deeply see and realize "the great dangers we are in by our unhappy divisions"; that they may know and understand the unity already given Christians by God; and that they may seek ways and means of serving the cause of the unity of the church.

As such a forum, USCC holds conferences, committee meetings, consultations. Its major gathering each year is the General Assembly, which is both a conference and USCC's legislative body. At Christmas time 1956, USCC held seven simultaneous ecumencial conferences in various parts of the country, at which 1,800 students studied and worked on "Our United Witness on the Campus." In 1958, USCC will convene a formal consultation on unity. Numerous other meetings are at hand: a conference for leaders of ecumenical work camps in March, A Bible study leaders' conference in June, a consultation on political and international affairs in September.

A major result has been the decision to embark on a long-range undertaking of prayer, conference and study on "The Life and Mission of the Church." Student Christian Movements throughout the World's Student Christian Federation will be engaged in the same enterprise. American members will take part in the project partly through USCC and partly within their own movements. The important fact is that *all* the movements are undertaking this program of exploration, training, and study, and undertaking it simultaneously.

Concerning Christian unity, the results of life within USCC are, for many, increasing understanding of the deep meaning of unity and disunity. The battle for such understanding is long and arduous. In much of USCC's work disunity is not an issue, but constantly USCC deliberately seeks to be a forum within which the most delicate matters of division can be faced. This means that it is a forum for disagreement as well as agreement. The student Christian world has long since abandoned the idea that unity can be reached by shearing away all matters on which Christians disagree. It is a forum in which Christian students can meet and grow, be dismayed at the reality of divisions, be astonished at the depth of agreements, be forever restless in the search for the Lord's truth and the Lord's one church.

Tangibly, within USCC, several movements have decided they can and should merge. Negotiations are now in process to merge the Westminster Fellowship of the Presbyterian Church USA, the Disciples' Student Fellowship, the United Student Fellowship, and the Evangelical United Brethren Student Movement. No one knows what this may mean for the future of the movements in the merger or for the movements not in the merger. It is a risk, and a risk under-

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Rev. Philip T. Zabriskie is executive of the Division of College and University Work of the Protestant Episcopal Church and also chairman of the executive committee of USCC.

USCCers make plans for the March, 1958, ecumenical consultation and are shown at work on a youth center in South Dakota.

taken willingly by those in the merger in the conviction that this is part of the obedience to which God is calling them in this hour.

USCC is a servant of its movements, serving to get certain jobs done which can be done more adequately together than separately.

USCC maintains a Study Department, charged with helping all the movements develop more adequate study programs. It publishes study materials, notably Bible study outlines, occasional books, and guides on contemporary issues within the university world; it serves as a clearing-house for information on study material from all sorts of sources. In addition to publishing Bible study guides, the Study Department is planning a series of conferences for Bible study leaders, in order that somehow the collective search of the Scriptures may become a more significant part of the life of the movements in this country.

USCC also serves its movements through the Committee on Ecumenical Voluntary Service Projects. In 1958, for example, this committee will hold inner-city projects in New York and St. Louis, a work project among the migrant workers in Wayne County, N.Y., and another among the Indians in Rapid City, S.D. The committee is also the medium through which American students can participate in ecumenical work camps in such places as Puerto Rico, Europe, Japan, Burma, the Philippines.

Again, USCC serves its movements as the agency through which they are represented in or to various organizations, such as World University Service, the National Council of Churches, Church World Service, government agencies, etc.

USCC is a creative force in its own right. Formally, it is a council or confederacy of movements. It has no existence apart from those movements. Nonetheless, USCC has acquired or been given some of the momentum and influence of an evangelistic and ecumenical movement, whereby it not only acts on behalf of its movements, but actually influences them. One concrete example of this developing role of USCC is a current project among law students, leading to a conference on the relationship of the Christian faith to legal philosophy and to the daily work and decisions of professional lawyers.

Another example of USCC's influence is the rapid development of regional or state ecumencial student councils. USCC is going to have to find more ways of helping and guiding these developing organizations.

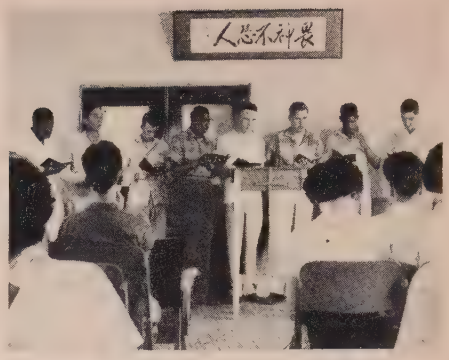
USCC has its difficulties. Apart from the problems of program, organization, time, and so on—which are part of the life of any organization, USCC has some characteristic problems built into itself.

One such dilemma is the complexity of the student Christian scene in America. For example, during the past year and a half, USCC, the Student Volunteer Movement, and the Interseminary Committee have been negotiating on merging. This looks as if it should have been done years ago, but there are many perplexing questions to be solved. These are three different kinds of organizations; they have different historic connections, different boards, vested interests, and budgets. The problems are not very different from those encountered internationally in the efforts to merge the World Council of Churches and the International Missionary Council. At any rate, real progress has been made and it looks at least possible and perhaps likely that the three bodies will be merged before another year goes by.

Another set of problems derives from what might be called the tension between being an organization and being a movement. How can USCC represent the organized movements and official boards of the churches and the Y's and yet be the catalyst and expression of a free movement of Christian students in this country? This tension affects the relations of USCC with the National Council of Churches; it affects the ambivalence with which students or church chaplains or pastors all over the country regard USCC.

Somehow the deepest questions about USCC are related to how the member movements or churches regard it. On the one hand, they constitute USCC; on the other, they constantly regard it as somebody else's organization. This is reflected in the budgets and programs and workings of any and all the member movements. There seems to be a major separation between the movements and the USCC which they themselves constitute. In part, this is because they believe that the Christians in different churches or agencies have such genuine differences that they can only entrust a fraction of their work among students to a united body of which all are members. In part, it appears to be due to the fact that in all the denominational movements there is a great mass of members who do not know USCC and would be unhappy if their leaders gave it too much authority or initiative. In part, it appears to be due to the fact that, as movements and churches, they come into such ecumenical bodies with defenses high, be they theological or personal.

Whatever its difficulties, USCC continues to grow and to develop. In the last few years, its program, its staff, its influence have expanded markedly. Within its life a growing number of students are learning more and more of what it means to be Christian, more and more of what it means to be part of God's church and its mission, more and more of what it means to be witnesses to the Lord Jesus Christ in the world.



The Christian Fellowship Center in front of Johnson Air Base and common worship services in which airmen participated.

Two-Way Fellowship in Japan

By HOMER F. YEARICK

ON THE TOP of Fujiyama, Japan's most sacred mountain, six G.I.s, three Japanese Christian young men, and an Americaan minister and his wife held a service of worship one morning — the most memorable one of their lives.

How they happened to be there together is part of the story of the Christian ministry to servicemen in Japan which celebrates its fifth anniversary this year.

In an effort to solve some of the problems encountered by the authorities at U. S. military bases in Japan, servicemen's centers were established in strategic places where American G.I.s were concentrated. Three of the original seven have since been closed because American personnel left the area as part of a general withdrawal program of our armed forces in Japan. The four remaining centers are still going strong, however, and another will soon be opened in Yokohama. Three of the present four centers are at air bases — Fuchu, Tachikawa and Johnson.

It was from Johnson Air Force Base that Rev. Donald Sears, a Princeton graduate and Navy chaplain, and his wife conducted the mountain-climbing expedition up Mt. Fuji.

"With patient leadership," Mr. Sears declared, "we have seen that it really is possible to provide Christian fellowship between our armed forces personnel and young Christians of the Japanese churches. The program can be made attractive enough, in fact, to draw in the non-Christian off the streets to participate.

"We have been surprised," he added, "to see the 'kick' the G.I.s get out of learning their favorite hymns from the Japanese hymnbook, and hymn-sings are very popular."

Since taking over the direction of the Johnson center last May, when they arrived just in time for its dedication, the Sears have had the able assistance of Mrs. Clara Otis, sister of a Methodist missionary in Japan, and Mildred Anne Paine, a teacher at Aikei Gakuin in Tokyo.

A wide variety of leadership is found among the directors of these servicemen's centers. Another one is directed by Rev. and Mrs. Wilfred C. McLauchlin, Southern Presbyterian missionaries who work among the Chinese living in Japan. Since this center has no building of its own, they use the social hall of Kobe Union Church and sponsor a varied program of meetings, movies, social events, tours and religious services.

The center at Fuchu Air Force Base is directed by two Japanese Christian ministers, Rev. Tsue Okubo and Rev. Bufo Yamamuro. Here, one of the ministers invited the G.I.s on base to his church just outside Gate 1 each Thursday night for a program of singing, fellowship and games with young people in his church. The first Thursday only three came. The next week, eight G.I.s turned up and, at last count, 24 were having an evening of fun and relaxation with Japanese young people in this little church.

The well-known Tachikawa Air Force Base center is directed by three Japanese leaders — Rev. M. Kuyama, Rev. S. Shimura and Rev. Chuhachi Eguchi — all ministers of the United Church of Christ in Japan. Here the program is more "sportsminded" than at other centers and is very popular for its judo and ping-pong tournaments between American servicemen and Japanese members of nearby churches.

Here, too, a group of Negro G.I.s from the base, who came over to sing

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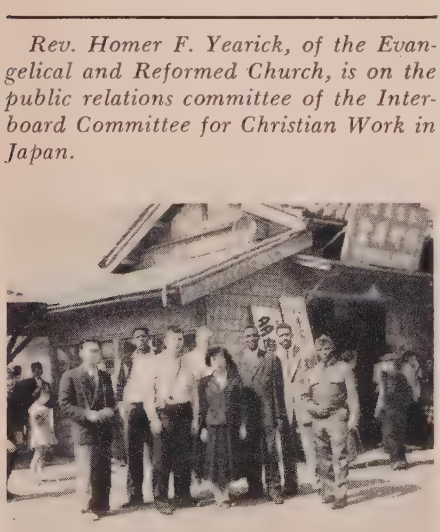
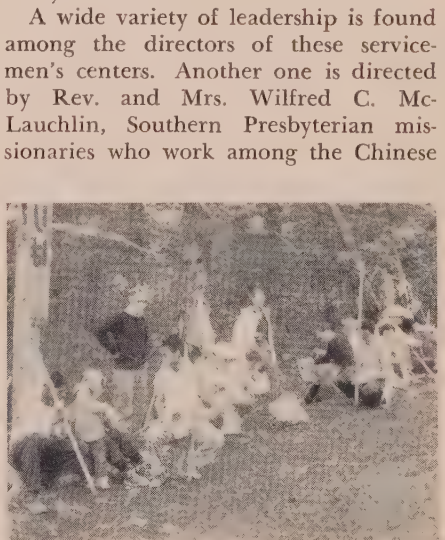
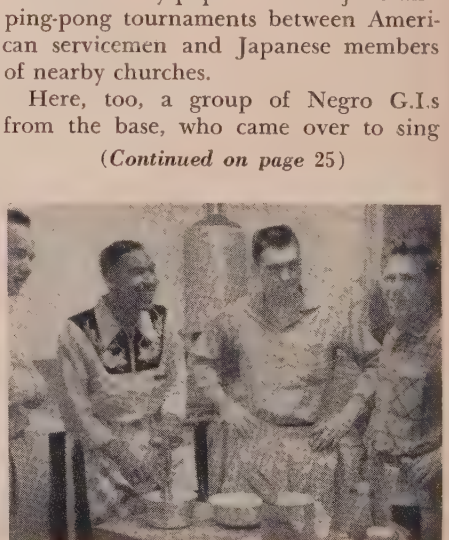
Rev. Homer F. Yearick, of the Evangelical and Reformed Church, is on the public relations committee of the Interboard Committee for Christian Work in Japan.







Excursions to nearby Japanese churches, mountain-climbing expeditions to Fuji, and cooking parties are special attractions.

Outlook

Billions for "Defense"; But How Much for Peace?

Two tasks face us as a nation now, said the President in his State of the Union Message: One, "to insure our safety through strength." The other? "We could make no more tragic mistake than merely to concentrate on military strength. For if we did only this, the future would hold nothing for the world but an Age of Terror. . . . And so our second task is to do the constructive work of building a genuine peace. We must never become so preoccupied with our desire for military strength that we neglect those areas of economic development, trade, diplomacy, education, ideas and principles where the foundations of real peace must be laid."

In his call to "wage total peace," the Chief Executive specified action items which he called "imperative": mutual aid, mutual trade, science cooperation, education and research, disarmament, persistent negotiations, and other works of peace.

He declared that such actions demand two things of the American people: "sacrifice and a high degree of understanding."

But when the Administration budget for 1959 went to the Congress, within a week, where was the call to "sacrifice," the "understanding" of the revolutionary nature of this period of history?

For the military task—for defense—some increase was proposed. But for the "constructive work of . . . peace"—for mutual aid and cooperation in international affairs through 1959 budget expenditures—the President actually requested *less* than last year!

The tragedy of this timid response in the new nuclear-space era is clearly seen in the statistics: For defense—over 45 billion dollars. For international aid and cooperation—about 1.3 billion dollars. Amounts for education, science, information services and other works of peace, to say nothing of other strategic domestic programs, are also correspondingly small. It should be kept clear that, while this budget is "the biggest peacetime budget" in dollars, it is not so in proportion to population, buying power, or gross national product.

But why should Christians be concerned about such mercenary measures as budgets? Budgets can be a symbol of relative values. Jesus declared of men, what can also in this case be true of nations: "Where your treasure is, there will your heart be also."

Where is the heart, the sense of values of the people of the United States? Does it center on military preparedness almost to the exclusion of other concerns for other peoples of the world?

Representatives of the churches at the General Assembly of the National Council of Churches, addressing themselves to the present crisis, called for balanced concern for the whole range of problems confronting us. (See January OUTLOOK for texts of statements of policy adopted in St. Louis in December.)

They declared that "the present crisis with its dangers and opportunities, while partially military and scientific, is of broader and deeper nature. It is also educational, political, psychological, economic, diplomatic and cultural. Even more fundamentally, it is moral and spiritual." They urged: redoubled efforts for reduction and regulation of armaments toward the goal of world disarmament in the framework of the United Nations; more science, "primarily to promote human well-being and values"; more emphasis on education, and in the humanities as well as the sciences; recognition of the basic needs of the newly developing areas of the world; making maximum use of the United Nations and strengthening coalitions in accord with the UN's purposes in responsibilities for economic, political and social well-being of people. They called for new United States initiative in constructive economic, political, diplomatic and ideological policies and programs.

In separate action on "international aid and trade" the General Assembly declared: "As Christians we feel compelled to give our special support to the further development of foreign economic policies of the United States which will reflect our interest in man's welfare in other countries as well as in our own. We believe that constructive policies of international aid and trade are essential to the creation of conditions of peace with justice and freedom."

The policy statement supported the principle of the Reciprocal Trade Agreements with the hope that this program "will be extended for at least another five years without weakening amendments." It also endorsed United States participation in necessary international machinery "such as is planned for in the proposed Organization for Trade Cooperation." It also asked for measures to assist areas, industries and people adversely affected by efforts for the larger good.

On mutual aid, they declared: "Both private and public aid, in the form of technical cooperation and capital is indispensable . . ."

In summary, they said: "This Assembly advocates balanced, expanding programs of international aid and trade."

The churches have taken such actions and others in these crucial weeks. They have hoped that officials in our government, both in the Administration and in Congress would take new power initiatives in constructive actions for developing the conditions of justice and peace.

Now have come the Administration's proposals for so relatively little for the works of peace. What then should the churches do? The churches have a threefold responsibility: to support as fully as possible the admittedly limited Administration proposals, where they are in keeping with their principles. To encourage possible new initiatives in Congress. To "judge" society, including government, which means not simply condemning, but evaluating proposals and performance and setting prophetic goals toward which government can move.

Outlook

The churches have a prophetic responsibility for suggesting that magnitudes of economic and technical aid should be *multiplied* to be more commensurate with military expenditures. Possible objections raised about such expenditures in a period of economic decline actually point to an argument *for* more mutual aid, because more than 75% of expenditures for mutual aid find their way directly into the United States economy in payments for goods and services!

The churches have a prophetic responsibility for suggesting that motivation is also crucial in what our country seeks to do in mutual aid and other works of peace. An obvious reason for stepping up such programs is the effort to restrain and reduce communist influence in the world. However, anti-communism alone is not sufficient motivation for adequate United States international undertakings. Even if there were no Soviet Communist threat in the world, our nation would have major responsibilities toward the rest of mankind.

In an interdependent world of revolution with hundreds of millions of people in scores of nations seeking bread, health, dignity and freedom, the United States must be more responsive to these aspirations. Policies and programs must be developed to help meet them.

Both in our own national self-interest and in our responsibility to the human race in an interdependent, revolutionary, nuclear-space era, the United States must take massive new initiatives. As one of the wealthiest, most powerful nations on earth, our nation should develop economic, political and ideological programs which will help the peoples of the world to help themselves in meeting basic human needs and aspirations.

The call of the new president of the National Council of Churches in his inaugural address for "massive reconciliation" and works of peace has struck a responsive chord among hosts of people from coast to coast. Now, with government making only such limited proposals, and primarily military ones, for meeting the present crisis at the threshold of the nuclear-space era, will other church leaders and ministers and laymen across our land speak out to those in government and to public opinion, expressing real "leadership" by the people demanding much more imaginative and extensive programs in the things that make for peace?

Time for More Christian Initiative

How will the Church respond to the challenge of the nuclear-space age?

We are crossing the threshold into an era of fearful and awesome proportions. Old defenses have become obsolete. The new concept, we are told, is "active defense"—stopping war before it starts.

But there's another side to the picture. Apparently the vast majority of all people everywhere want peace: not arms control, but peace. They are growing insistent about it. If everyone everywhere knew this, it might make a difference. Peace can be waged as well as war.

Moscow has successfully seized the initiative in the launching of earth satellites. But in an all-out "peace offensive" the initiative can only be taken by those whose concept of the brotherhood of man is derived from a humble recognition of the fatherhood of God.

Perhaps it was for just such a time as this that there came into being a National Council of Churches in 1950 to provide machinery for effective cooperation. It can be used for whatever the situation may demand, if enough Christians are disposed to make use of it. This is a day in which neither nation nor denomination can hope to stand alone, and in which the strong must help the weak. It is a day for the churches to resolve *to do nothing separately that can be done better together.*

It may be that the critically important potential of radio and television will make these mass media the catalysts to unite the churches on a course of action geared to the world situation. The cost of using them effectively comes high. It forces a consideration of how this use shall be related to all other means of furthering the churches' objectives, and what new strategy it demands of the church locally, and of the individual Christian.

Many communions—Methodists, Presbyterians, Baptists, Lutherans—have been giving consideration to what may be involved in using these media to meet the challenge of the hour. So have the National Council's major departments and its Broadcasting and Film Commission. The radio-TV leaders of councils of churches have formed a Council Broadcasters' Fellowship and are cooperating in a nationwide study of the religious use of radio and television in the major cities. The National Council's General Assembly approved a Study Commission on the Role of Radio, Television and Films in Religion. Conversations are being carried on at the station and network levels, and between the faiths, on the function and importance of religion in the broadcast schedule. Bold new experimentation, aimed at making the broadcasts themselves more potent and at involving the church locally in an active partnership, is in process. Very special attention is being given to the program needs of children and youth. Negotiations are afoot for better broadcast hours—when the "faithful" can see and hear what they are being asked to support and to promote. Electronic improvements are not far off that may revolutionize American television by making programs available in all parts of the country at the same clock hour.

Much of this is on the agenda of the Broadcasting and Film Commission at its mid-February meeting in New York City. In a very real sense "all the past is prelude." Like the Israelites, who were given the promised land "to go in and possess it," we too are the people of a promise. We, too, have a part in its fulfillment: the all-out exercise of our Christian initiative.

CWS Advances $100,000 to Refugee Fund

PROTESTANT and Eastern Orthodox churches of the U. S., working in cooperation through Church World Service, have advanced $100,000 to the United Nations for refugee aid. The money is earmarked for use by the UN Refugee Fund to help resettle anti-communist Russians now pouring into Hong Kong from communist China.

The advance establishes a precedent of substantial church funding of an intergovernmental program.

The check for the full amount was handed to Mr. Andrew W. Cordier, executive assistant to the UN Secretary General, for transmission to the UN High Commissioner for Refugees, Augustus Lindt, of Geneva.

The sum will serve in effect to solve a temporary financial crisis facing the UN Refugee Fund, administered by Commissioner Lindt, in its multi-government program of finding new foreign homes for more than 20,000 White Russians who have been bottled up in China since their flight from the Bolshevik revolution 40 years ago. At least a quarter of their number are children and grandchildren of the original groups which fled into then non-communist China.

Speaking for both Church World Service and the World Council of Churches, Dr. R. Norris Wilson, executive director of CWS, said, "As far as I know, this is the first time that a religious organization has been enabled to give direct financial help to governments in order that a mission of mercy may be carried out. The money is not a gift—nor would the UN Refugee Fund have it so. It is an operating advance of an emergency character to tide the UN refugee program over until participating governments are able to appropriate the necessary money."

Dr. R. Norris Wilson, executive director of Church World Service (left) presents $100,000 check to Andrew W. Cordier, executive assistant to UN Secretary General.

The church-sponsored advance, repayable in nine months, will be put to immediate use in transporting White Russian families from Hong Kong to new homes in Australia and Brazil—the major countries welcoming them.

Alaska—Challenge and Hope

(*Continued from page* 5)

that kind of men. But, as in civilian life, we need more of them, better prepared and thoroughly screened. Lt. Gen. Frank Armstrong, commander-in-chief of the Alaska Command, put it bluntly: "We need the best. We cannot afford to have chaplains who are second-rate, inferior men any more than we can have such men in the ministry of our home churches."

In this same connection, we need good chaplains' wives, prepared for the lonely and arduous duties of the far frontiers. This is a missionary task. I was tremendously impressed by the work that is being done, not only by the chaplains' wives but by the wives of the officers and enlisted men. Teaching in Sunday schools and public schools, serving as nurses in the hospitals and singing in the choirs of the churches, they are rendering as superb service in their field as their husbands in the military and chaplaincy service.

Some additional points for the churches back home to think about include the need for more religious books, libraries, good tracts and church literature. There should also be a careful study of procedures in following up baptisms and confirmations in military chapels, so that new Christians will be welcomed into definite church membership in the churches of their civilian communities back home. We have a marvelous missionary and evangelistic opportunity in the armed forces. Rather than thinking of soldiers, sailors, marines and airmen as a moral problem we should think of them as a tremendous religious potential.

In many ways, the moral and spiritual insights of our military men are way ahead of the attitudes in civilian life. I sensed a far greater ecumenical togetherness of all denominations in the Alaska Command than in the average civilian community. And, certainly, in the integration of races, far more progress is evident among the men and women in uniform than among the rest of us. Let us thank God for this and make the most of it!

Over and above all things is the overshadowing issue of peace or war. The churches cannot afford to be simply the religious flag-bearers of the state. Nor can we afford to think of national defense in military terms alone. As Dr. Truman B. Douglass said at the St. Louis Assembly: "We must rattle the conscience of the nation." However impressive the defense line on the Alaskan frontier, the question constantly returns: "Is this really defense?" Military men themselves are doing a great deal of listening, reading, thinking and praying about some other and better way to peace.

Will the churches accept the challenge and actually become the conscience of our generation? Or must the men in uniform take over the non-military job of economics and education, faith and disarmament that we civilians are leaving undone? It is time not for massive retaliation but rather for massive reconciliation!

Churchwomen Sponsor World Day of Prayer

Speakers at the churchwomen's meeting held in New York on behalf of the World Day of Prayer—left to right: Mrs. Theodore O. Wedel, Washington, D. C., president of United Church Women; Princess Ileana of Rumania, now a resident of Newton, Mass., and Miss Elsie Sweeney, Columbus, Ind., 1958 chairman of the World Day of Prayer.

The World Day of Prayer sponsored by United Church Women will be observed this year on February 21.

It is expected that more than 22,000 communities in the United States will join in prayer with 144 areas around the world. The chain of prayer will follow the sun's course from the Tonga Islands in the Pacific to St. Lawrence Island in Bering Strait.

The service for the day, on the theme "The Bread of Life," will be said in some 60 languages and more than 1,000 dialects. It was prepared this year by the women of Australia, and includes some prayers of the Christian aborigines.

World Day of Prayer offerings which the women bring will be used in this country to aid agricultural workers and Indian Americans trying to adjust to city life, and in newly awakened Africa and Asia will help develop Christian leadership. Reading materials will be provided for new literates, a mobile unit for Mau Mau resettlement camps, pilot projects for village children will be set up and self-help and educational programs for refugees in the Near East.

"Projects like these," says Mrs. James Evans, national director of World Day of Prayer for UCW, "are symbols of the endless concern of the family of God for the needs of every member of that great family throughout the world."

A recent meeting in behalf of the World Day of Prayer held at the Cosmopolitan Club in New York was attended by some 100 women leaders in civic and religious life and leading figures of the stage and television.

Church Architects Have New Problems

"The Church and the Changing Scene" is the theme of the 18th National Joint Conference on Church Architecture, in Detroit, February 18-20. The meeting is sponsored by the Church Architectural Guild of America and the National Council's Department of Church Building.

"The problems of the church architect today differ sharply from those facing the church architect a few years ago," says Dr. S. Turner Ritenour, new executive director of the National Council's Department of Church Building. "His task was to design a structure suitable for a given site and a relatively stable membership. As restless America moves, tears down the old and builds giant housing projects and entire new communities across the nation, using new materials and creating new forms, today's church architect must produce more efficient, functional buildings, which still proclaim through line and spirit that they are houses of worship. He must also work rapidly under the pressure of mushrooming and shifting populations. "Church building, soaring as it is, lags far behind skyrocketing population and church membership. In one city alone—Philadelphia—400 new churches will be needed in the next decade to serve merely its new residents. The same situation holds true for every large city in the country, despite the fact that more than two million dollars a day is being spent in religious building."

Rev. S. Turner Ritenour, center, new executive director of the National Council's department of church building, receives a card of honorary membership in the Church Architectural Guild of America from its president Harold E. Wagoner, a Philadelphia architect. At the right is Dr. William Kincaid Newman, secretary of church building, Congregational Christian Churches and chairman of the Council's department.

The conference will endeavor to share the new thinking and concerns with church builders and architects and to educate the public in order to raise the standards of church building.

The Council's New General Board

The OUTLOOK introduces the members of the National Council's General Board for the triennium 1958-60. The General Board is the body through which the 34 constituent communions provide a guiding hand to the National Council throughout the year. Under the constitution, the Board is the Council's policy-making body between sessions of the General Assembly and can take final action on all matters of business except a few which are reserved for the Assembly, such as election of officers, admission of new constituent denominations, and changes in the Council's constitution.

The Board is fully representative of the cooperative movement and the wholeness of the churches' program at home and aboard. The majority of the members are the direct appointments of the 34 communions and the nominations of members representing program units, state and local councils of churches and others must be acceptable to the denominations. Approximately 100 of the members for this triennium are new.

The Board meets three times a year—once in New York and twice in other sections of the country. The first meeting of 1958 will be in New York, February 26 and 27.

For easy reference an alphabetical list of the General Board is given as well as a listing by communions (see page 24).

The numbers in parentheses indicate the number of representatives to which a denomination is entitled.

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Division of Foreign Missions
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Alternates

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***African Methodist Episcopal Zion Church* (2)**

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Bishop W. C. Brown, Brooklyn, N. Y.
Rev. J. W. Eichelberger, Chicago, Ill.
Bishop W. J. Walls, New York, N. Y.

***American Baptist Convention* (4)**

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Rev. Reuben E. Nelson, New York, N. Y.
Rev. Willis Hubert Porter, New York, N. Y.
William H. Rhoades, New York, N. Y.
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Rev. Ronald V. Wells, New York, N. Y.
Mrs. Frank C. Wigginton, Pittsburgh, Pa.

***American Evangelical Lutheran Church* (1)**

Rev. Alfred Jensen, Des Moines, Iowa

Alternate

Rev. Viggo M. Hansen, Bridgeport, Conn.

***Armenian Church of North America, Diocese* (1)**

Archbishop Mampre Calfayan, New York, N. Y.
Rev. Father Vartan Megherian, Bayside, N. Y.

***Augustana Evangelical Lutheran Church* (2)**

Rev. Oscar A. Benson, Minneapolis, Minn.
Rev. Malvin H. Lundeen, LaGrange, Ill.

Alternates

Harold Gustafson, Jamestown, N. Y.
Rev. Theodore E. Matson, Minneapolis, Minn.

***Christian Churches, International Convention (Disciples of Christ)* (4)**

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Rev. Gaines M. Cook, Indianapolis, Ind.
Mrs. J. Warren Hastings, Washington, D. C.
Rev. W. Jackson Jarman, Champaign, Ill.
J. Irwin Miller, Columbus, Ind.
Mrs. Russell C. Putnam, Cleveland, O.
David Nelson Sutton, West Point, Va.
Rev. Granville T. Walker, Ft. Worth, Texas

***Christian Methodist Episcopal Church* (2)**

Bishop Bertram W. Doyle, Nashville, Tenn.

***Church of the Brethren* (1)**

Rev. Raymond R. Peters, Dayton, O.

***Evangelical United Brethren Church* (2)**

Bishop L. L. Baughman, Kansas City, Mo.
Rev. H. W. Kaebnick, Dayton, O.

***Evangelical Unity of the Czech-Moravian Brethren in North America* (1)**

Rev. Josef A. Barton, Bellville, Texas
Rev. Daniel J. Marek, Houston, Texas

***The Five Years Meeting of Friends* (1)**

Sumner A. Mills, Indianapolis, Ind.
Rev. Glenn A. Reece, Richmond, Ind.

***Free Magyar Reformed Church in America* (1)**

Rev. Gabor Csordas, New York, N. Y.
Rev. Stephen Szoke, Duquesne, Pa.

***Greek Archdiocese of North and South America* (3)**

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Rev. John A. Poulos, New York, N. Y.
Charles G. Raphael, New York, N. Y.
Rev. Theodore N. Thalassimos, Chicago, Ill.

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Rev. Henry Bullock, Nashville, Tenn.
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Rev. Norman Conard, San Francisco, Calif.
Bishop Fred P. Corson, Philadelphia, Pa.
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Mrs. James M. Dolbey, Cincinnati, O.
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Gordon Hanes, Winston-Salem, N. C.
Bishop Gerald Kennedy, Los Angeles, Calif.
Bishop John Wesley Lord, Boston, Mass.
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Bishop W. C. Martin, Dallas, Texas,
Mrs. C. W. Mead, Omaha, Neb.
Rev. W. Vernon Middleton, Philadelphia, Pa.
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Bishop Frederick B. Newell, New York, N. Y.
Bishop G. Bromley Oxnam, Washington, D. C.
Rev. Theodore H. Palmquist, Washington, D. C.
Alan A. Phillips, Minneapolis, Minn.
Rev. J. Manning Potts, Nashville, Tenn.
Bishop Marshall R. Reed, Detroit, Mich.
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Gerald Schlessman, Denver, Colo.
Bishop Roy H. Short, Nashville, Tenn.
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Mrs. Wallace N. Streeter, Washington, D. C.
Willis M. Tate, Southern Methodist University, Dallas, Texas
Rev. Guy Tetirick, Tulsa, Okla.
Mrs. J. Fount Tillman, Lewisburg, Tenn.
Rev. E. Jerry Walker, Chicago, Ill.
Rev. A. Dudley Ward, Chicago, Ill.
Rev. Paul Womeldorf, Oklahoma City, Okla.

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Rev. F. P. Stocker, Bethlehem, Pa.

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Rev. S. H. Graham, Chicago, Ill.
Jackson Malone, Chicago, Ill.
Rev. C. D. Pettaway, Little Rock, Ark.
Rev. Robert L. Rowe, Austin, Texas
Rev. John W. Williams, Kansas City, Mo.
Rev. P. S. Wilkinson, San Antonio, Texas
Rev. Robert H. Wilson, Jacksonville, Fla.
Sadie B. Wilson, Nashville, Tenn.

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Rev. Caesar Clark, Dallas, Texas
Rev. E. C. Estell, Dallas, Texas
Rev. Paul A. Fullilove, Springfield, Mass.
Eustace Gay, Philadelphia, Pa.
James E. Gayle, New Orleans, La.
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Rev. William J. Harvey, Pittsburgh, Pa.
Rev. J. H. Jackson, Chicago, Ill.
Rev. T. J. Jemison, Baton Rouge, La.
Rev. W. H. Jernagin, Washington, D. C.
Rev. Joseph T. Kirkland, Philadelphia, Pa.
Rev. R. A. Laws, Jersey City, N. J.
Rev. David N. Licorish, New York, N. Y.
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Andrew Means, Gary, Ind.
Rev. Samuel D. Proctor, Virginia Union University, Richmond, Va.
Rev. C. M. Smith, Philadelphia, Pa.
Rev. Gardner Taylor, Brooklyn, N. Y.
Rev. D. C. Washington, Anniston, Ala.

***Philadelphia Yearly Meeting of the Religious Society of Friends* (1)**

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***Polish National Catholic Church of America* (1)**

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Very Rev. Eugene Magyar, Passaic, N. J.

Presbyterian Church in the U.S.

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Richard A. Farnsworth, Houston, Texas
Rev. Ben Lacy, Jr., Hampden-Sydney, Va.
Rev. John S. Land, New Orleans, La.

***Presbyterian Church in the U.S.A.* (6)**

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Rev. Harry Rine DeYoung, Detroit, Mich.
Rev. Ralph W. Lloyd, Maryville College, Maryville, Tenn.
Rev. Graydon E. McClellan, Rose Valley, Pa.
Rev. William H. McConaghy, Syracuse, N. Y.
Rev. Glenn W. Moore, New York, N. Y.
David W. Proffitt, Maryville, Tenn.
Mrs. J. R. Salsbury, Kansas City, Mo.
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Rt. Rev. John S. Higgins, Providence, R. I.
Rt. Rev. Henry K. Sherrill, New York, N. Y.

Alternates

Rev. Gardiner M. Day, Cambridge, Mass.
Peter Day, Milwaukee, Wis.
Rt. Rev. Arthur Lichtenberger, St. Louis, Mo.
Albert A. Smoot, Alexandria, Va.

***Reformed Church in America* (1)**

Rev. Bernard J. Mulder, New York, N. Y.

***Rumanian Orthodox Episcopate of America* (1)**

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***Russian Orthodox Church of America* (2)**

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Ivan M. Czap, Philadelphia, Pa.
Paul M. Fekula, New York, N. Y.
Very Rev. Joseph Pishtey, Yonkers, N. Y.

***Serbian Eastern Orthodox Church* (1)**

Rt. Rev. Dionisije, Libertyville, Ill.
Svetovar Maravich, St. Louis, Mo.

***Seventh Day Baptist General Conference* (1)**

Rev. Duane L. Davis, Lost Creek, W. Va.

Alternate

Rev. Alton L. Wheeler, Riverside, Calif.

***Syrian Antiochian Orthodox Church* (1)**

Rev. Father Paul W. S. Schneirla, Brooklyn, N. Y.

***Ukranian Orthodox Church of America* (1)**

Archbishop Bohdan, New York, N. Y.

United Church of Christ
General Council of the
***Congregational Christian Churches* (3)**

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Rev. Truman B. Douglass, New York, N. Y.
Rev. Ray Gibbons, New York, N. Y.
George Hastings, Grant, Neb.
Rev. Fred Hoskins, New York, N. Y.
Rev. John F. McClelland, Silver Spring, Md.

***Evangelical and Reformed Church* (2)**

Rev. John R. C. Haas, Evansville, Ind.
Donald L. Helfferich, Collegeville, Pa.
John W. Mueller, St. Louis, Mo.
Rev. James E. Wagner, Philadelphia, Pa.

***United Lutheran Church in America* (4)**

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Rev. F. Eppling Reinartz, New York, N. Y.
Mrs. Virgil B. Sease, Wilmington, Del.
H. Torrey Walker, Philadelphia, Pa.

Alternates

Dorothy Kleitz, Wilmington, Del.
Rev. Ralph W. Loew, Buffalo, N. Y.
M. P. Moller, Jr., Hagerstown, Md.
Rev. Robert Stackel, New York, N. Y.

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Alternate

Rev. Ansley C. Moore, Pittsburgh, Pa.

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Walter A. Graham (Cong. Chr.), Southern Union College, Wadley, Ala.
J. Clinton Hawkins (Meth.), St. Louis, Mo.
Arthur N. Pack (Pres. USA), Tucson, Ariz.
Rosemary Park (Cong. Chr.) Connecticut College, New London, Conn.
Mrs. Francis B. Sayre, Sr. (Prot. Epis.), Washington, D. C.
Mrs. S. Emlen Stokes (Friends-Phila.), Moorestown, N. J.
D. Elton Trueblood (Friends-5 Yrs. Meeting), Earlham College, Richmond, Ind.

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Rev. Hugh Chamberlin Burr (Amer. Bapt.), Rochester, N. Y.
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Mrs. Herbert J. Vogelsang (Pres. USA), Buffalo, N. Y.
Rev. O. Walter Wagner (E&R), St. Louis, Mo.
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Alternates

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Harold Kilpatrick (Pres. USA), Austin, Texas
Rev. Forrest L. Knapp (Cong. Chr.), Boston, Mass.
Rev. J. T. Morrow (Pres. USA), San Antonio, Texas
Rev. Forrest C. Weir (Cong. Chr.), Los Angeles, Calif.
Rev. Edward L. Whittemore (Pres. USA), Denver, Colo.

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Mrs. Walter B. Driscoll (Pres. USA), St. Paul, Minn.
Kirtley F. Mather (Amer. Bapt.), Cambridge, Mass.
Paul Schrading (Meth.), New Haven, Conn.
Gladden Schrock (Ch. of Brethren), Manchester College, North Manchester, Ind.
Rev. Luther A. Weigle (Cong. Chr.), Yale Divinity School, New Haven, Conn.

Division of Christian Life and Work

Betsy Barnes (D of C), Transylvania College, Lexington, Ky.
Arthur S. Flemming (Meth.), Wesleyan University, Delaware, O.
Mrs. Douglas Horton (Cong. Chr.), Cambridge, Mass.

Division of Foreign Missions

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Rt. Rev. John B. Bentley (Prot. Epis.), New York N. Y.
Rev. Donald Black (UP), Philadelphia, Pa.
Margaret Blemker (Cong. Chr.), Boston, Mass.
Bruce Rigdon (Pres. USA), Wooster, O.
Rev. J. Clinton Hoggard (AMEZ), Washington, D. C.

Division of Home Missions

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Donald Martin (Cong. Chr.), Huntington, L. I., N. Y.
Rev. Stanley U. North (Cong. Chr.), New York, N. Y.
Mrs. Norman Vincent Peale (RCA), New York, N. Y.
Rev. Alexander E. Sharp (Pres. USA), New York, N. Y.

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General Department of United Church Men

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General Department of United Church Women

Mrs. Rosa Page Welch (D of C), Chicago, Ill.

Broadcasting and Film Commission

Rome Betts (Amer. Bapt.), New York, N. Y.

Commission on Missionary Education

Rev. William J. Keech (Amer. Bapt.), Philadelphia, Pa.

Commission on General Christian Education

Rev. Franklin I. Sheeder (E&R), Philadelphia, Pa.

Commission on Christian Higher Education

Rev. E. Fay Campbell (Pres. USA), Philadelphia, Pa.

Central Department of Evangelism

Rev. George E. Sweazey (Pres. USA), Pelham, N. Y.

Central Department of Church World Service

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General Program and Field Operations Committee

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General Public Interpretation Committee

Rev. Eugene Carson Blake (Pres. USA), Philadelphia, Pa.

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(Consultants, without vote)

American Bible Society

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Zeller, Mrs. Edwin

Two-Way Fellowship

(*Continued from page* 16)

their well-loved spirituals, became such a popular feature that the group has been going to surrounding towns on concert tours conducted by one of the Japanese ministers. Nor is this all! When the famed London evangelist, Rev. Dr. Donald Soper, addressed more than 4,000 people at Hibiya Park in Tokyo, this Air Base group was invited to sing its program of spirituals.

An evangelistic campaign has even been undertaken recently at another of the centers where a group of G.Is is making plans with a Japanese minister to go out and tour the countryside. The men will lead the singing, help with transportation and operate the movie projector they're taking along to show some recent religious films. The Japanese minister, of course, will do the preaching on this unique cooperative mission.

This may be a little "in excess" of the original purpose of establishing the centers — "to unite foreign military personnel and Christians of Japan in programs of fun, fellowship, entertainment and worship, and to share the culture, history and traditions of each country, to the end that each may come to understand the other in a wholesome manner." But if so, it certainly "exceeds" in the right direction!

Quietly and without much fanfare, bridges are being built every day between the young men of both countries. Instead of experiences of drunkenness, fights, unwanted pregnancies and disease, an increasing number of G.I.s are living in Japan and leaving it with happy memories of a little Japanese church or comfortable servicemen's center.

The Japanese, too, are finding out that most G.I.s really prefer an evening of wholesome fun to one of carousing on the strip outside the gate.

Money for this work comes from a budget approved by the Cooperative Committee on Ministry to Service Personnel in the Far East, and is contingent upon funds received from the more than 60 Protestant denominations participating in the committee. The Ministry to Service Personnel is a joint program of the National Council's Division of Foreign Missions and the General Commission on Chaplains. The funds are disbursed to the various centers by the treasurer of the *kichi-mondai-iinkai,* or Base Problems Committee of the National Christian Council, upon the advice of Mr. Sears, the present program coordinator. All chaplains serving U. S. forces in Japan are enthusiastic supporters of the program.

As a two-way fellowship, enlisting the cooperation and participation of chaplains of the Far East Command and Japanese ministers of the local churches, it provides servicemen with opportunities to join hands with their peers in Christian respect and understanding.

Plans for similar centers are already going ahead in Korea and on Okinawa under the auspices of the Cooperative Committee on Ministry to Service Personnel and local Christian Councils.

Seven Hundred Americans Will Participate in World Conference of Christian Educators

MORE THAN 700 Christian leaders from the U.S. and Canada will be among the 5,000 delegates from 60 countries who will participate in the World Convention on Christian Education in Tokyo, Japan, Aug. 6-13.

The fourteenth such convention since these world gatherings began in 1889 meets under the auspices of the World Council of Christian Education and Sunday School Association.

The meeting in Japan on Christian education will occur as there is being celebrated in that country the centenary of the coming of Protestantism and its churches. Extensive preparations are being made within Japan, through the National Christian Council and its Church School Department, to welcome visitors from overseas, and to use the occasion for the enrichment of the life and witness of the church in Japan.

The theme is "Jesus Christ—the Way, the Truth, and the Life."

The convention will be a two-language convention, Japanese and English being the two official languages, with translation provided throughout the sessions.

The program of this world convention will be carried out in the work of five divisions, and in plenary sessions meeting in the evenings. In the evening sessions the principal speakers will be selected from Christian leaders of five continents. The five divisions will be the Church's Work with Children, the Church's Work with Youth, Adult Education and the Christian Home, General Christian Education—Lay Leaders Section, and General Christian Education —for pastors and all persons in full-time professional Christian service.

Programs are being planned for each of the divisions so as to encourage maximum opportunity for sharing and discussion, using small groups to help overcome the language barrier.

Afternoons will bring together delegates to the convention in confessional and geographical groups, provide opportunity for audio-visual aid demonstrations, browsing through exhibits from around the world, and informal conversations between persons of various countries. A Japanese reception for delegates will be the feature of one afternoon, with a Children's Rally (an annual event in Japan, including a parade) as another highlight.

The evening sessions will bring together not only the 5,000 persons in the convention, but another estimated 5,000 Japanese persons who will be welcome at the evening mass meetings. It is expected that many non-Christians will attend the sessions because of their international character.

The evening speakers will represent the geographical regions of the world. Choirs will bring special music. Instrumental music indigenous to various parts of the world will be part of the evening programs.

An evening of youth witness will focus on the place of youth in the life and mission of the church around the world, with youth carrying leadership and serving as the speakers.

Taking place in Japan at about the same time and place will be several other related meetings.

A World Institute on Christian Education will meet in Kobe, Japan July 19-Aug. 1 for 250 persons from the 56 member units of the WCCESSA and the churches which work cooperatively on Sunday school activities.

A Christian Conference on Group Life will be held near Tokyo July 21-Aug. 2 designed to consider with Asian church leaders the possibilities in effective use of group work and "group dynamics" in evangelistic and educational tasks of the churches.

A Seminar in Theological Education will be held in Tokyo Aug. 2-6 for a group of theological professors, administrators in theological institutions, and Christian education executives.

The Second All-Asia Mass Communications Conference will meet in Tokyo Aug. 2-6. This will be for consideration of audio-visual resources for evangelistic and educational purposes in churches and Sunday schools.

Besides these conferences there will be held the official meetings of the World Council of Christian Education and Sunday School Association, including the Quadrennial Assembly, Aug. 4-5.

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Ghana Assembly

(*Continued from page 7*)

sented, accepts in principle the integration of the two councils and desires further steps to be taken toward this goal."

The vote in favor of this resolution was overwhelmingly favorable, 58-7. Other resolutions which followed:

Urged wider understanding of the true nature of the IMC and WCC.

Communicated the draft plan to the constituent councils for study, criticism and comment.

Included suggestions for improvement and a time schedule for final adoption of the plan by the IMC in 1960, and by the WCC in 1961.

Another significant step taken by the Assembly was the approval, with gratitude, of the proposals for the formation of an East Asia Christian Conference. This development in regionalism in the ecumenical movement was an outgrowth of the Prapat Conference in March, 1957, sponsored by the IMC and the WCC, where the representatives of 14 nations from East Asia, including New Zealand and Australia, met and developed this new type of "regional operation." It is proposed that the East Asia Secretariat of the IMC-WCC should be enlarged to consist of three persons—Dr. D. T. Niles of Ceylon, U Kyaw Than of Burma, and Allan Brash of New Zealand. Support of this expanded program is expected chiefly from American boards and from the churches and missions working in that area.

During the Assembly appropriate commendation was given to Dr. John W. Decker, who was retired at the end of 1957 after serving the International Missionary Council as secretary for the past 14 years.

A cloud of sadness was cast over the Assembly on New Year's Day when a cable from London announced the death of Mrs. Charles W. Ranson, wife of the IMC's general secretary, in an automobile accident in London. The prayers and sympathy of the Assembly accompanied Dr. Ranson as he left for London in the very midst of the session at Ghana.

Fifty Americans attended the Assembly. Eleven official delegates from the Division of Foreign Missions headed by the Divisional Vice Chairman, Dr. Virgil A. Sly, were Bishop John B. Bentley, Dr. Alford Carleton, Miss Marion Derby, Dr. J. Clinton Hoggard, Dr. Irene A. Jones, Mr. Orie O. Miller, Dr. Eugene L. Smith, Dr. John Coventry Smith, Rev. James L. Sprigg and Dr. Luther A. Gotwald, who was accompanied by his wife. Also in attendance were Dr. Roy G. Ross, general secretary of the NCC and Mrs. Ross, Dr. Roswell P. Barnes, newly elected secretary of the American Conference of the World Council of Churches, Dr. Franklin Clark Fry, chairman of the Central Committee of the World Council of Churches; Dr. Henry P. Van Dusen, chairman of the Joint Committee of the IMC-WCC; Dr. R. Pierce Beaver, Dr. M. Searle Bates, and Dr. James K. Mathews. Visitors from the United States included Mr. and Mrs. Charles Carey of Wilmington, Del., Dr. Hazel F. Shank, Dr. and Mrs. Edward B. Willingham and Rt. Rev. Frederick Douglas and Mrs. Jordan, Rev. Theodore L. Tucker and Dr. Floyd Shacklock.

The following officers were elected for the next five years:

Honorary Chairman: Dr. John A. Mackay

Chairman: Bishop Lesslie Newbigin of India

Vice Chairman from the United States: Dr. Irene A. Jones, Associate Executive Secretary of the Division of Foreign Missions

Other Vice Chairmen: Rev. C. G. Baeta, Dr. Walter Freytag, Rt. Rev. W. D. L. Greer, Dr. Helen Kim, Dr. D. G. Moses, Rt. Rev. Chandu Ray, Dr. Alfonso Rodriguez

General Secretary of the IMC, beginning July 1, 1958: Dr. James K. Mathews

The significance of the IMC Assembly at Ghana will be fully apparent only in the years to come as the plans for the closer integration of the IMC and the WCC are developed. However, this was a working assembly, facing important decisions regarding details of program and administration. Some helpful discussions concerning mission, the role of the missionary, new forms of mission, developed in committees and groups, but in most cases the time was too limited to achieve well-rounded and sound consensus of opinion. Above all, those who attended this assembly will remember the personal contacts.

The Ghana Assembly may be characterized by this paragraph: "We have tried to respond to the missionary God whose words and acts are one. Therefore we believe we have the right to say to you who sent us here, that the mission is Christ's, not ours. Beyond the complexities of interchurch relationships, beyond the safeguarding of organizations, beyond any mistrust of one another, beyond any pride in numbers and size, in devotion and piety, He is calling us out—out beyond the frontiers of the churches, out beyond the sphere of interchurch relationships, out beyond the traditional patterns of missionary activities, out into a new exposure to Him, out into a new and more real commitment to one another, out into the world where He is the Hidden King, out towards the day of His open reign —to which the Christian mission moves."

Sister-Communions Laud Service of Church of the Brethren

Leaders of the Church of the Brethren from all over the United States came together in the mother church in America on New Year's Day for a memorable observance of two and a half centuries of world Christian service.

Descendants of the small band of German Brethren, who accepted William Penn's invitation to seek sanctuary in the New World, gathered, as had their forefathers, in their historic first church in this country.

On behalf of the National Council of Churches, its new associate general secretary, Dr. R. H. Edwin Espy extended warm greetings to several hundred participants.

"Your sister churches of many denominations and many nations rejoice with you in the 250 years of your distinctive witness of brotherhood and service in the name of Christ throughout the world," Dr. Espy said.

"We join with you in gratitude to Almighty God for the guidance and strength which he has given so abundantly to the Church of the Brethren from the time of your inception in Schwarzenau, Germany, in 1708, through the years of emigration, expansion, persecution, separation, consolidation and growth up to this present hour."

Dr. Espy noted that they were gathered "at a time of supreme need in the affairs of men — a time that calls, as perhaps never before in history, for the qualities of spirit and living for which Brethren have always stood."

"Those of us here from sister communions in the National Council feel profoundly at one with you in this observance," he said. "We join with you as fellow members of the ecumenical movement — a movement of the spirit, not an organization or institution. We thank you for what you mean to us."

The Church of the Brethren has been a member communion of both the World Council and the National Council of Churches since their inception.

The 250th anniversary service covered four sessions from the morning opening to the profoundly moving Love Feast and Holy Communion in the evening.

A visit to the grave of Alexander Mack, Church of the Brethren founder, was made by the visiting churchmen and laymen and women.

He was the recognized leader of a small band of eight persons—three married couples and two single men—who formed the new church in Germany because they felt that the state church did not properly value the inherent worth of the individual and often suppressed individual conscience.

The New Testament was then and is today the creed of the Church of the Brethren. Its watchwords are brotherhood and peace. Its abhorrence of war as antagonistic to the teachings and spirit of Christ, has caused the church to be known as one of the historic peace churches along with the Friends and the Mennonites.

When persecution began in Germany, Brethren emigrated to Germantown between 1719 and 1729, later expanding southward and westward. Congregations were organized and subdivided until they number 1,052 with a membership of 197,290, according to the *1958 Yearbook of the American Churches.*

Around the world they number some 210,000, with Brethren Service workers spanning the seas to carry on mission activities and rehabilitation for the suffering of all creeds and races, especially among prisoners, displaced persons and orphans. Often mobile teams move in where crises arise such as famines, plagues, epidemics, post-war dislocation, devastation, and hunger.

Numerous Brethern churches, schools and hospitals dot India, China and Nigeria. Their work goes ahead in Ecuador. Their personnel and relief goods have reach many countries.

Headquarters of the Church of the Brethren are in Elgin, Ill., where the *Gospel Messenger,* official organ of the church, is published.

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Growing Movement For Church Bequests in U. S.

"Remember the Church in Your Will" is a theme being proclaimed throughout American Protestantism today. A groundswell of interest in a hitherto neglected aspect of Christian stewardship has produced in communion after communion special committees to prepare materials and carry out this new emphasis.

This interest is taking shape in many ways: in new executives, in films and brochures, in conferences on the subject. Recent meetings on wills, annuities, and special gifts, conducted by the National Council's Department of Stewardship and Benevolence, have led to a meeting on "Wills and Christian Philanthropy" in Cleveland this month. Here 300 delegates discussed giving by foundations, corporations, and individuals.

The Presbyterian, U. S., Foundation, Charlotte, N. C., has named Dr. J. R. Cunningham, former president of Louisville Presbyterian Seminary and Davidson College as its first full-time executive. The foundation itself has existed for more than 50 years.

The United Lutheran Church Foundation, established in 1957, has appointed a full-time executive, Chester Myron, a Lutheran layman active for many years in stewardship work. Mr. Myron has also been named chairman of a Committee on Wills and Special Gifts for the National Council.

Other recent personnel changes indicate further moves in this direction. Rev. Richard Smith has become director of Development for Union Theological Seminary in New York, as the seminary looks toward large capital gifts to provide increased facilities and endowment.

The American Bible Society has expanded its program of Life Income Gifts and called James Quay, vice-president of Princeton Theological Seminary, to direct it.

J. Homer McGee, a Methodist leader in this field, has announced that more than 2,500 local Methodist churches have appointed wills committees.

A chapter on wills is included in the recent book, "Twelve Baskets Full," by Margaret Applegarth.

"Remember the Church in Your Will" is the theme of a new color sound film strip, "Over the Wall," with 3,000 prints in circulation.

A film on making a Christian will entitled "Treasures in Heaven," will be produced in 1958 by Family Films, Hollywood, Calif.

Printed pieces on this subject include "Making a Christian Will," of which 175,000 copies have been distributed by the Lutheran Laymen's League of the Missouri Synod. More than 70,000 copies of the "Wills Emphasis Manual," are in use.

The Presbyterian, U. S. A., Foundation is using a "Tax-Free Life Income Plan," by which an individual making a contribution receives a life income based on the earnings of this investment which is placed in tax-free bonds, so that the income thereby becomes itself tax-free.

The Stewardship forces of American Protestantism have long emphasized Christian tithing and the Sunday morning gift as an act of worship. In recent years they have come to feature capital gifts as a fulfilling of Christian stewardship in a special way.

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Breaking Down Barriers

(*Continued from page* 13)

Catholic, Protestant and Jewish—cooperated in bringing experts to define the problem of mental retardation at a meeting exclusively for clergy.

"If most action since the consultation seems to be in the field of the mentally retarded," said Mrs. Goddard, "it is perhaps because this is where, in the immediate past, both need and neglect have been greatest." Few persons realize that mental retardation is 15 times as prevalent as blindness, ten times as numerous as polio, eight times as frequent as cerebral palsy and four times as great as rheumatic heart disease.

However, this one need, cautioned Mrs. Goddard, should not blind us to the very critical needs of other groups—persons with cerebral palsy, for example, or oral deafness, or the emotionally and socially maladjusted person. Nor is the church primarily interested in great numbers, but in every individual who presents a need.

Concrete recommendations made in the workshops at the consultation may prove useful reminders for churches:

that churches provide volunteer tasks for exceptional persons, such as telephoning, stuffing envelopes for mailing, and the like;

that slippery floors, heavy doors and other hazards be eliminated in church buildings;

that ramps be provided for wheelchairs and those on crutches, and railings for the infirm, the cardiac and the blind, hearing aids for the deaf, plenty of light for the lip-readers;

that church people counsel families of exceptional persons and help them better understand their special situation;

that churches establish scholarship funds for training special teachers to work with exceptional persons; and

that consultant psychological services be made available to church school teachers and other church leaders.

"Of course," says Mrs. Goddard, "the basic philosophy behind this interest in exceptional persons is not to isolate, but to integrate. These persons are people, too."

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By Wilbur Schramm, Harper and Bros., New York, $4.50.

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For these reasons this latest book in the distinguished series on ethics and economic life, originated by a study committee of the National Council's Department of Church and Economic Life, is a basic document for study by the alert reader concerned for the role of the church as a leaven in society. Dr. Schramm, a professor in the department of communication and journalism at Stanford University, traces the background of the development of our modern media, concentrating on newspapers, magazines, radio and television, and outlines four concepts of mass communication under these headings: authoritarian, libertarian, soviet communist, and social responsibility. His arguments for adherence to the latter are based upon his thesis that responsibility in mass communication is a delicate balance between the media, the government, and the public.

Involved in his well-documented review of historical and contemporary aspects of communication is a sympathetic approach to the problems inherent in bringing about truly responsible media in a democratic business society where advertising, and not the taxpayers, pays the bills. We would wish that Dr. Schramm had not limited his study to the four media named. He has failed to discuss the important media of outdoor and transportation advertising, and the indebtedness of many groups to business concerns for the sponsorship of their public service messages in all media.

I would unhesitatingly recommend this book to those looking for a single volume which will introduce them to the implications of the varied proposals for the achievement of responsibility in mass communications. For in this area all is not black and white—to censor or not to censor, to regulate or not to regulate. Because the church itself is a mass communicator, it is important that Christians understand what is being done in this area to preserve the distinction between freedom and license. Studded with important case histories, some not too well publicized and others as notorious as the press prejudgment in the Lindbergh case, the book is consistently lucid and absorbing.

Stanley G. Matthews

A Comprehensive Program of Church Music

By Federal Lee Whittlesey, The Westminster Press, Philadelphia, $3.95.

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The first part of the book deals with choirs, devoting major attention to the multiple choir system. The author gives a chapter to each of the groups in a multiple choir organization, beginning with the youngest choir and ending with the adult choir. He discusses also the rehearsal, the repertoire, and voice-training.

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Mr. Whittlesey has served four churches as director of music: Boulevard Temple Methodist Church, Detroit; Westminster Presbyterian Church, Detroit; Church of the Covenant, Erie, Pa.; and Highland Park Methodist Church, Dallas, Texas. This last, which he has now been serving so ably for several years, is one of the most outstanding churches in Methodism.

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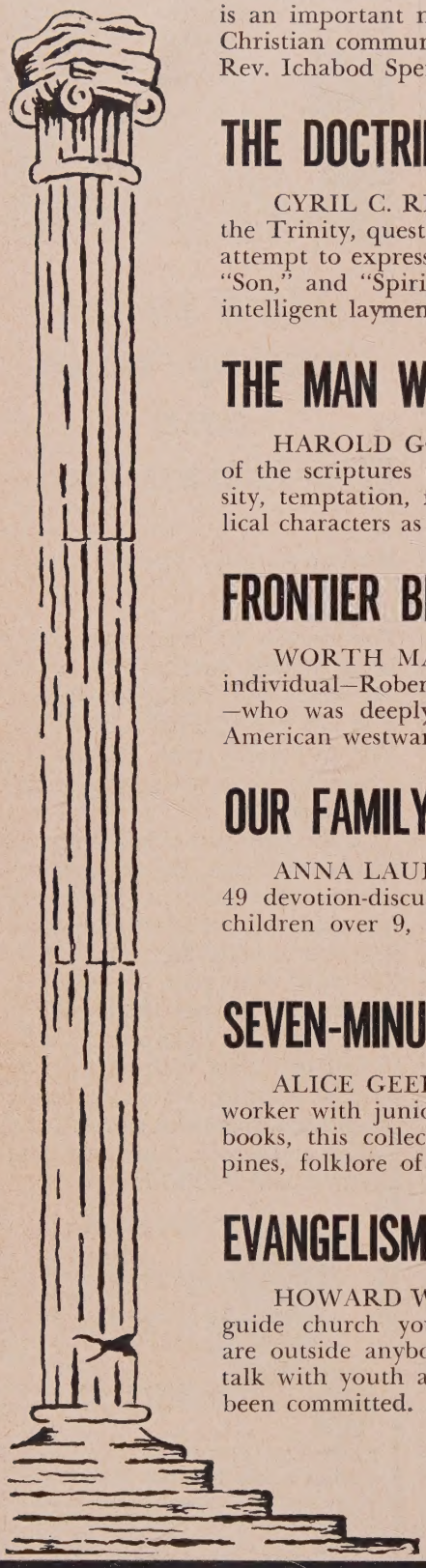

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